AN

ESSAY

To Prove, That

Such BAPTISM

Is NULL and VOID,

When Administer'd in Oppposition to

The Divine Right

Apostolical Succession.

Occasion'd chiefly by the Anti-Episcopal Usurpations of our English Differting Teachers.

The Fourth EDITION, more Correct than the former. In which fome Notice is taken of an Ecclefiastical Declaration propos'd to be Establish'd, about ten Years since, in favour of such Usurpations.

With an APPENDIX: Wherein the Boasted Unanswerable Objection of Dr. Burnet, late Bishop of Sarum, and other New Objections, are Answer'd.

By R. LAURENCE, M. A.

To which is prefix'd a Letter to the Author, by the Reverend GEO. HICKES, D. D.

St. John xx. 21, 23. As my Father bath fent me, even so send I you. Whose soever ins ye remit, they are remitted unto them. Heb. v. 4. No Man taketh this Honour to himself, but he that is called of God, as was Aaron.

LONDON:

Printed for RICHARD KING, at the Prince's Arms in St. Paul's Church-Yard. MDCCXXIII.

LAY-BAPTISM INVALID.

ESSA Such BAPTISM



Academia Cantabrigiensis Tiber.

Sy K. LAURENCE, M. 3.

To which is prefix'd a Lever to the Author, the Reverent Geo, HICKER, D. I

at John xx. along the drawn and find not so in to limit you were the person in go count by revenues who are to the It the to the felt, but the terms to Entled of God, as was Aaron

LONDON.

Printed : RICHARD KING at the Post Action of Party Church Yard, MDCCX LL



THE

AUTHOR

TO THE

READER.



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HE Occasion of Writing this Essay is sufficiently declared in the Title-Page; and the Design thereof is to contribute something towards the Recovery of those, who are almost drown-

ed in the fatal Error, of thinking that they received Christian Sacraments, when in Truth and Reality they receive none at all. I don't doubt but I shall procure to my felf many Enemies by this Attempt; I but no matter fox that, if this my poor Endeavance can but prome effectival to stir up the Glergy (whose Office it is) to Reach and Write frequently to disabuse Manking in so weighty an Affair.

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I am well aware, bow diligent the Adversaries will be to find what Faults they can; and I am not so vain, as to think my self to have estaped altogether free from some in this Essay. And therefore, that I might take away all Occasion of unnecessary Dispute, and save my self the Trouble of suture Answers to what may be cavilled at by some; I once for all declard, in the Second Edition of this Book, what I thought necessary for the more clear Explanation of my Design and Meaning in some Passages, which otherwise I fear'd might have given Offence.

In this Fourth Edition, all those Places are more correct in the Body of the Book it self, and therefore not necostary here to be particularly explain'd,

except in the Appendix,

Page 128. and forward, where, in Answer to the 10th Objection, I have attempted to prove the Validity of Holy Orders conferr'd on Unbaptiz'd Persons: What I have propos'd in order thereto, I desire the Judicious Lovers of Trush to interpret only as an Essay. I am not so fond of any thing I have said about it, as to strive with those who may happen to differ from me: Nay more; if after due Consideration, it should be generally condemn'd by Orthodox Learned Men, I shall acquiesce, acknowledging, That a Man ought to be a Member, before be should be admitted to be a Minister of Christ in his Church.

What I have said in the following, and other Parts of this Book, in General Terms, relating to Lay-Baptism, I think necessary by way of Precaution here to explain; by telling my Reader, that I design thereby to mean such Baptism, as is performed by Persons who never received any Real Authority from their Bishops; or else by such as were

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never really Authoriz'd, and yet att in Opposition to Episcopacy. " Whether Bishops, the Spiri-" tual Governors of the Church, who have " Power from Christ to give a Man a Stand-" ing Commission to be a Priest, cannot give " him a Commission pro bac vice, in Cales of extreme Necessity, to do a Sacerdotal Act," I will not presume to determine. Neither do I think it necessary to dispute against those, who affirm that they can; provided the Layman be in Communion with, and an actual Member of that particular National, or Provincial Church, over which the Bishops preside who give such an Occasional Commission; provided also that they give him this Commission in such a Manner, and with such LIMITATIONS and RESTRICTIONS, as that there may be no more Reason to suspect the Truth of the Divine Authority reliding in him, for the Executing of that Sacerdotal Act pro bit & nunc. in a Case of extreme Necessity, than there is to question the Validity of the STANDING COM-Mission of the Ordinary Priesthood. For then, in fuch Case, the Man alls not of himself, or as a mere Laick: He is suppos'd not to Administer by Virtue of any Canon of Foreign Councils; but As empower'd by the Authority of those Particular Bishops be is subject to. And I think it necessary to make these Proviso's; because, on the other Hand, it is well known, bow apt Men bave been, and still are, to pervert and abuse this Power and Authority, and misapply it to wrong and ill Purposes, by unsound and false Inferences; (as I my felf have found by Experience, in my Conversation relating to my own particular Case) fo far as at last to make the Christian Priesthood be esteem'd by the Heedless Multitude, as a thing of A 3

no necessary Use and Value at all: And for this Reason 'tis that I have endeavoured so much (in this Estay, pag. 85, and Appendix, pag. 149, and 150.) to show the IU Uses which Men are apt to make of the Church's Power.

After all; whether a Church has, or has not the Power of Authorizing her own Laicks (as above specified) to Baptize in Cases of Extremity,

I think I need make no Scruple to Say,

1st, That the Practice of one National or Provincial Church in this Case, cannot Authorize the Laicks of Another such Church, which gives them no such Anthority.—— (As here with Us.)

allow Laicks of Opposite Communions to her, to Administer Baptism in that Case, much less when there is no Necessity at all: (As certainly there is

nane in our Diffenters Baptisms,)

3dly, That no Oburch has, or can have Power to Confirm Baptism so administer'd; because Confirmation supposes the Person to have been validly baptiz'd before, and his Baptism to be consummated

and finished thereby.

The Author of a Pamphlet entitled, New Dangers to the Christian Priesthood; who with great Rudeness, inconsistent with his Priestly Character has, by Partial Quotations from my Two Books of Sacerdotal Powers, and Dissenters Baptism Null and Void, endeavour'd to persuade the World, that I Separate the Divine Commission from the Christian Ministry, and that I hold and affirm, that Bishops have Power to Authorize Laymen to Baptize, would have done hun Common Justice to have consider'd, and let the World see what I have said here in Answer to a Question put to me concerning such a Power in Bishops. He knew in his

his Conference, or might know, that this was in the Second Edition of Lay-Baptilm Invalid, for be refers to that Edition in his abusive Pamphlet. He cannot deny, that in the fame Edition, P. 155. I use these very Words, viz. WHEN IT CAN BE " PROVED, That Chrift has vefted his Church " with fuch a Power, it will necessarily fol-" low, Ge." He might have known, that this was in Answer to an Objection which affirm'd. that the "Validity of Lay-Baptism stands on the Authority of the Church's Power to " GRANT SUCH LICENCE to Lay-men in Extre-" mities." He cannot chafe but be conscious to bimself, if he read the Book, that I in the same Edition, P. 175, 156. Dew'd the Danger of the Church's making use of such a supposed Power; thefe Paffages are in p. 148, 149, and 150. of this present Edition. His Conscience muft alfo tell bim. that in p. 83. of Sacerdotal Powers which he pretends to quote, tho' be does it very unfairly) I fay concerning Baptisms Administer'd by virtue of the Canon of the Council of Eliberis, these Words, IF ANY THING CAN BE SAID for the Validity of those Lay-Baptisms." And p. 85. conof Rome, I say thus, " So that upon Supposition, which I DARE NOT GRANT, that those Midwife-Baptifins could be defended as Valid, " upon the Account of their Bishops having " first granted them fuch Power, &c." - Laftly, to let the World fee a little more of the Integrity of this Writer, be cannot be ignorant that he is very unjust in his Quotation, from p. 6, and 7. of Diffenter's Baptilm Null and Void; for in p.7. before the Period is finished, I fay, concerning the Church's Power to Authorize her Laymen to A 4 Baptize,

Baptize, thus, "Which, whether RIGHT OR 16 No, is no ways applicable to our Laymen and Diffenters, who are utterly destitute of any " fuch Plea, Gc." By all which Paffages the Impartial Reader may eafily see, that I do not offirm, that Bisbops have Power so to Authorize Laymen; but that, if Bilbops could be suppos'd, or prov'd to have such a Power, yet even then our Diffenters Baptisms are Null and Void notwithstanding. The whole Argument runs upon [if they had Power whether Right or no, &c.] But these necessary Connections be purposely omitted, because he knew that if be had inserted them 'twould have discovered the Falsencis of bis Charge, and have spoil'd bis Design, of endeavouring to render a Person odious, when he was not able to confute that Truth which be had offerted. How aukwardly foever I may bave defended it, that must be left to more impartial Judges than this Gentleman has shew'd himself to be; however, thus much He and his Friends have discovered by their Attempts bitberto, that they dare venture no farther than to nibble at such little things, as are wholly foreign to the MAIN MATTER disputed; and this they do without any Argument at all, while the Merits of the Caufe lie neglected by them, as being in their Opinion, either not worth their Regard, or elfe, because the Invalidity of Lay-Baptism is too great a Truth for them expresty and directly to endeavour to overthrow. - This Writer calls upon me to anfwer him positively, whether I will hold and maintain, that "Bishops can Authorize Laymen to " Baptize." I bereby affure him, that I will give bim no positive Answer to this Question. I will not Declare my felf absolutely, either for or against gainst that Power for Cases of Extremity, but leave it as I found it, and will keep my own Private Opinion about it, to my felf; which I am fure I have a Right to do, without any Obligation to publish it for the Sake of such unreasonable and ill-grounded Challenges, as this angry Gentleman bas made me; and this shall be all the publick Notice that I will take of his unhandsome Performances; (and which indeed is more than due to them) after I bave told bim, that some Great Men bold, that Bishops, by their Apostolic Authority, can Authorize Laymen to Baptize in Cases of Extremity, i. c. in want of a Priest: that it is with thefe Gentlemen I have treated in my Three Books (eiving them Argumentum ad hominem) upon their own Principles. That there are others who affirm, that Bishops have not such Power; and that 'tis my Affertion, that whether they have or bave not this Power, my Principles stand firm, that Persons not Commission'd, not Authoriz'd, i.e. not really Authoriz'd, ('for 'tis not Authority, if 'tis not real) do not Minister Valid Baptism; And this is the Case of our Differers Baptisms, let what will become of that other Question. For, if Bishops have not such a Power, then 'tis plain, that the Ministration of Baptism is an Incommunicable Function of the Standing Priesthood; and fo, no Lay-Ministration what soever can be Valid, by being allow'd, tolerated, licens'd, approv'd of, or authoriz'd by Bishops. This effectually ruins the Cause of Necessity, which our Author would plead: Because, if Bishops cannot Authorize Laymen, validly to Baptize in Want of a Prieft; it must be, because Lay-Christians (as such) have not a CAPACITY to Receive the Divine Commission for such an Exigence: And if they have not this Capacity,

Capacity, then the Exigence it felf cannot empower or authorize them; except a Negative bas more of Potentiality than the Positive Power of the Bishops; which is absurd. And therefore enr Diffenters (upon this Supposition) are utterly excluded from Ministring Valid Baptifm; as they would also, if Necessity could empower Laymen: For they are under no Case of Necessity, where Priests are to be bad. And again: If Bisbops bave such a Power to Authorize their own Laymen, as before specified; our Bishops bave not so Authoriz'd their Laymen: And if they had, our Diffenting Teachers are not THOSE LAYMENS but Laymen Anti-Episcopal, in Rebellion against Episcopacy it self; who intrude into other Men's Provinces, and wickedly attempt (Uncall'd and Unsent) to Minister where there is not so much as any Pretence of Necessity for their Intrusion. And therefore, in both Cases, our Diffenters cannot Minister Valid Baptism.

This, concerning their dear Friends, the Diffenters, the Adversaries know they cannot get over, and therefore it is that they make such a Buftle, to raise a Dust that Men's Eyes may be blinded, and so binder'd from seeing this great Truth. To obfruct which, they endeavour to persuade the World, that the Priestbood it felf is in New Dangers from those very Doctrines, which are the only Support of it; while they themselves are such Enemies to the Priestbood, that they are endeavouring effectually to destroy it by their pernicious Principles, opposing the Churches Spiritual Independency, the Christian Altar, and Sacrifice, Absolution, and the Ministration of Baptism, as Christ bimself appointed it. And this puts me in mind of a late very dangerous Step, that was going to be made. without an extraordinary preventing Providence, in a little time bave destroy'd the whole Sacerdotal Power and Authority with us; and this was an Attempt to establish a strange, and before to us unbeard-of Declaration, that (as those who indited it say) "In Conformity with the Judgment and Practice of the Catholiek Church, and of the Church of England, in particular.

"Such Persons as have already been Baptiz'd, in or with Water, in the Name of the Father, Son, and Holy Ghost, (Altho' their Baptism was Irregular For Want of a proper and Administrator) ought not to be Baptiz'd a-

ce gain.

The plain English of which is, that such Perfons as have already been, contrary to the Law of Christ, Wash'd or Sprinkled with Water, by any One what soever, whether Un-authoriz'd Man, Woman, or Child, Christian, Jew, or Heathen, nay, whether they wash'd themselves, or let one of those others do it, provided it was but done with thefe Words, [In the Name of the Father, &c.] ought not to be Baptiz'd by a Proper Administrator whom Christ has appointed. For in all these Cases, the Washing is Irregular for want of a proper Administrator, and therefore not, what de-ferves the Name of Christian Baptism; tho the Declaration begs the Question that it is so, by Saying [such Persons as have already been Baptiz'd, &c.] For this Irregularity is an Essential Irregularity, because contrary to the Politive Institution of Christian Baptism; and 'tis Irregular for no other Reason, but its being without, or contrary to that Rule; as this Book is design'd to prove. An Endeavour to make the World believe, that

that such Washings as are Irregular for want of a PROPER Administrator, are Valid Baptifins, and this without any Limitations, either for Cases of Necessity, or for the excluding of Women, Heathens, or Stage-Players, &cc. is fuch a Latitude, that it does not fall short of even the worst Corruptions of the Church of Rome. Nay, the Decrees of some of their Popes, &c. concerning Midwife-Baptism, and that given by Pagans, limit them to Cases of Necessity; but this design'd Declaration makes not even this Provision, to secure the Authority of the Christian Priesthood for the Administration of Baptism, but opens a Door for all Intruders, even where there is no Pretence of Necessity. It advises indeed, that " Men take " heed that they usurp not an Office whereunto they be not call'd, for God will call them " to account for fo Doing:" But alas, what Effect can this Advice have, when the Declaration before pronounces their Ministrations Valid; Valid without any Exception of Time, Person, Place, or Circumstance. Will God call Men to account for their Valid Ministrations? For their effecting that which be has appointed to be effected? For their doing of that, which be concurs with, and from the Valid Performance whereof, he has by no Law excluded them? For, if be has by any of his Laws excluded them from the Valid Ministration of Christian Baptism, then their Attempt to Minister it, is an Invalid Act. If he has by no Law excluded them from the Valid Ministration thereof, then their Attempt to Minister it, is no Breach of any Law of bis; for, where there is no Law, there is no Transgression, and consequently they will not be call'd to account for it; which plainly shows the great Inconsistency of such a Declaration.

fion. Besides, this Declaration was design'd, it says, "To teach a Truth, to take a Yoke of Doubtfulness from Men's Consciences, and to resist an Error NOT MUCH differing from

" DONATISM and ANABAPTISM.

The supposed Truth it would teach, bas been seen already. Its Latitude, its Contrariety to the Scripture, to the Judgment of the Universal Church, and of the Church of England in particular, which never made a Law or Canon of fo universal and unlimited a Nature, are evident to all ferious and knowing Enquirers into this Matter. Tertullian Himseif, who by degrees fell into this singular Latitude of allowing Laymen to be Priests, in Cases of Necessity, contrary to the Doctrine and Practice of the Catholick Church; expresly and absolutely Excludes Women's Power to Baptize. De Baptismo Cap. 17 .- The Conflitutions of the Apostles, Book III. Chap. 6, 9, & 10. repudiate all Lay-Ministrations, and particularly Lay-Baptism, and Baptism by Women .- So does St. Epiphanius against the Collyridians utterly disallow of Baptism by Women. See his Works, Book III. Tom. 2. Which Testimonies I thought proper to add here (to those of my Preliminary Discourse) upon this Occasion, that Men may see what a pretended Truth some would Establish, and bow Conformable it is to the Judgment and Practice of the Catholick Church. -

The "Yoke of Doubtfulnels," &c. would be laid beavier on, rather than taken from, Men's Consciences by such a Declaration; which says, That "God will call Men to account for usurp-"ing an Office [of Baptizing] whereunto they be not Call'd." For, will not the scrupulous Person, who was pretendedly Baptiz'd by one

of thefe, and comes to know it, be very apt to fay How can I reft fatisfied in a Baptifin declar'd to be Irregular, for want of a proper Administrator, [i.e. One call'd of God] When the Uncall'd pretended Administrator, will by God bimfelf be call'd to Account as an Usurper of the Prieftly Office, for Baptizing me? Will God judge bim for fo doing? And shall I escape his Judgment for knowingly concurring with, or acquiescing in, his sinful Act? By what means shall I extricate my felf out of this Difficulty? If 'tis Sin in bim, 'tis fo in me too, by my approving of it; and get (that this. Scruple may cease) approve of it I must. But how can I approve of it, fince it was finful in the very Att? And thus I find no Relief from fuch a Declaration, which involves me in Sin, and probibits my being extricated out of it.

The supposed Error it was designed to oppose, is this; That pretended Baptism, Administred without the Divine Authority or Commission; i.e. by One who has not this Commission, is not Christian Baptism, but Null and Void. Is not this much Differing from the Real Error of Donatism, which was, That the Donatists Rehaptiz'd those who came over to them from the Catholick Church, tho' they had been before rightly Baptiz'd in or with Water in the Name of the Father, and of the Son, and of the Holy Ghost, and by One in Real, Valid Holy Orders too? What has this to do with

the Matter before us?

And as for Anabaptism, its Error is twofold:
First, It Nulls Baptism in an Infant, howfoever
and by whomfoever Administer d. Secondly, In
Grown Persons, if they were not plung d all over
in Water; in both which they make the AGE of
the Person Baptized, and the VERY GREAT

QUAN-

OCANTITY of Water sufficient to cover the Person, Effential to the Ministration of this Sacramont; Errors so infinitely Different from the Case
before us, that One would wonder how Men could
Invent the Notion, of their being not much Different from what is Afferted, and, I hope, fairly

proved to be a Great Truth in this Effay.

The Author of a Pamphlet, call'd, The Judgment of the Church of England in the Case of Lay-Baptism and Diffenters Baptism, bas publife'd what he calls The Second Part of the Judgment, &c. 'Tis an amazing thing to fee Men fo expose themselves: For this Gentleman amuses the World with a Repetition of all that he had faid before; and gives his Reader the same Things over again, but in other Words, and in a Method something diversified from the former; putting People to an Unnecessary Charge, besides a Trial of their Patience, to bear with the Reading a second Time what they had read before; which is still the more aggravated by bis Want of Argument; by bis not so much as endeavouring to confute the Reasons brought against his First Part, in the Answer thereto, call'd, Diffenters Baptism Null and Void: (for he tells his Reader, that he does not defign this as a Reply to that Book;) by his unbecoming Language, in giving Ill Names to what he knows he cannot confute; and lastly, by his industriously Evading the MERITS OF THE CAUSE; when he knows that the Church of England has concern'd Her Self therewith, that ber Articles of Religion are built upon it, and that he is oblig'd in his own Defence to enter into it.

This Author mightily triumphs in Bishops confirming Children, pretendedly Baptiz'd by Dissenting Teachers, as if they therefore acknowledg'd those

Baptisms

xiv To the READER!

Baptisms to be Valid.—But I can tell bim, that there are some who say, that those Baptisms are not Valid before Confirmation, but made valid by Confirmation; this (the I absolutely deny it) I can prove to be the Foundation upon which Confirmation has been given to Persons so pretendedly Baptiz'd; and our Author would do well to consider, whether those Bishops he speaks of, did not Consirm them upon the same Foundation, before he so positively affirms, that those Bishops allowed their Baptisms to be Valid: For, if 'tis true, that some aft upon this false Foundation, others may have done so likewise; and this will spoil our Writer's Supposition, however insufficient to make those Baptisms Valid, as I have endeavoured to prove in this Essay.

I have in this Fourth Edition added some further Arguments to prove the main Proposition, so much avoided by this Author, and endeavour'd to Answer new Objections for the Satisfaction of some who may be led away by them. I have nothing more to request of my Reader than Christian Justice and Equity in his Censures, and that he would heartily join with me in this Prayer to Almighty God, That it would please Him to bring into the Way of Truth, all such as have Erred, and are

Deceived.





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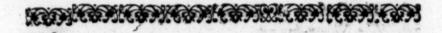
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A LETTER to the

AUTHOR.

SIR,



H E deplorable State of Christianity in those Parts of it which have reform'd from Popery in Doctrine, is chiefly to be ascrib'd

to the Contempt or Neglect of the Divine Institutions, relating to the Constitution and Occonomy of the Church. This in particular hath brought all the Diforder and Confusion in Matters of Religion, which England is scandalous above all other Christian Countries; having ever fince the Great Rebellion, abounded with Religious Sects and Factions, which owe their Original, more of less, to the direful Change and Overthrow of that Government, which Chrift ordain'd for his Church, and his Apostles left in it, and which throughout all Ages was continued without Interruption in the Christian World for 1500 Years, as that very Form of Church-Government, which all Christians thought was ordain'd

to continue unto the End of the World. There never was in all that Time any Church founded but in, and with EPIS-COPACY; nor did ever any Sect of Men assume the Title of a Church, till they could get a pretended Bishop, from whom they had their Priests, and their Priests their Mission, till the Time of the Reformation; nor did any Christian Priests, or People of an Episcopal Church, ever rise up against their Bishops as such, and reject the whole Order, but those of Great Britain, under the Pretence of farther Reformation : by which they have brought fuch Confufions, and fo expos'd Religion among us, that it is in a great Measure loft, so that we may fay (as was long fince faid of Jufice in the Iron Age of the World) that she hath taken her Flight from Earth to Heaven. Could any Church, or Father of the Catholick Church, in Antient Times, have imagin'd or believ'd without the Gift of Prophecy, that an Age would come, when the Presbyters of a National Church would take upon them to depose their Bishops, and teach the People that their Order was contrary to God's Word, or grievous and unnecessary to the Church! Could they have imagin'd, that in a flourishing Church, pure in Doctrine and Worship, confifting of Two Provinces, an Affembly of

of feveral Presbyters should be held in Oppofition to their Bishops, and their Lawful Sovereign Lord the External or Civil Bishop of his Church, by the Command of Rebels in actual Arms against their King! Could they ever imagine, that in three famous National Churches reform'd after the Antient Pattern of Churches fettled in the Primitive Times, and professing the same Holy Faith, a strong Party of Presbyters and People, should be so wicked, as by Force to depose the whole College of Bishops, and as much as they could, extirpate the whole Order as unlawful and needless, nay, as an Antichristian Constitution, and a Yoak which we nor our Fathers were able to bear! Yet, Sir, I am one of those furviving Men who liv'd in those Times and saw all those things done, and the direful Consequences of fuch Doings; the first of which was the fetting up a Government of the Church by Presbyters assuming Episcopal Authority, who with their Sect were called Presbyterians.

But these did not long flourish; for as they had taught the People that Episcopal Ordinations or Missions were not necessary, so others soon said the same of their Ordinations by *Presbyters*, asserting, that only Gifts, and the Call of Gifted Men by the Congregation was sufficient for the Mi-

nistry;

form the Sect of Presbytery sprang up that of the Independents among us, and from them again, others, who thought Gifts alone were a sufficient Call to the Ministry, and in this Abomination of Desolation, Laymen first invaded the Sacred Office of the Ministry among us.

When I was a Young School-Boy in a little Village near Helpefley in Torkshire, I faw a Manin Gray Clothes ftep up into the Pulpit on the Lord's Day, where after a long Prayer he preach'd to the People, as well as I can guess from what I now remember, after the Manner of the Fifth Monarchy Anahaptifts. Being afterwards removed to School at North-Allerton, I faw an Officer of Cromwell's Army go up into the Pulpit, and there after a long Prayer, he made a long Sermon, of which, as I then understood little, so I remember nothing, but that he talk'd much of Dead Ordinances, and Gifts of the Spirit, and a Carnal Ministry, meaning no doubt the Ministry of the Church. By that time Quakerifin, which began in Westmorland, was much increas'd in that Place, where I often faw not only Men, but Women Preach both in the Fields, and in Houses, without any other Call, but their pretended Motions of the Spirit, when (you must, Sir, excuse my Impertinence to tell you, that)

a School-Fellow older than my felf by three. or four Years, though of a Lower Form in the School, who had been carefully bred up in Church Principles, and like another Timothy instructed by his Parents from his Childhood in the Scriptures, fo baffled their Speakers, by asking them who fent them to Preach, and urging the Places of Scripture against them, which speak of God the Father's fending our Saviour, and His fending the Apostles, and They others; and by requiring of them a Vifible Proof of their pretended Call by the Spirit, that they came not of a long Time after to that Place, and as I remember, not till that Boy, fo mighty in the Scriptures, was taken from the School.

Indeed, Sir, the Necessity of an Immediate, or Mediate Call and Mission from God to any Divine Ministry, is so plainly taught in the Scriptures as appears by the * Mar-

gin,

^{*} THE MISSION OF Moses, — And the Lord said—Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my People, &c. out of Egypt. Exod. iii.

10. Now therefore go, and I will be with thy Mouth, and teach thee what thou shalt say. Exod. iv. 12. He sent Moses his Servant, Psal. cv. 26.

The Mission of the Jewish Priests, Take thou unto thee Aaron thy Brother, and his Sons with him, from among the Children of Israel, that He may Minister unto me in the Priest's Office, even Aaron, Nadah, and Abihu, Eleazer, and Ithamar, Aaron's Sons. Exod. xxviii. 1. And the Lord spake unto Aaron, _____ Thou and thy Sons with thee shall keep your

gin, that I have often wonder'd how any fort of Christians, pretending to the Knowledge of them, should take upon them, the Ministerial Office, without the Ordinary Regular Call from Man as God hath appointed,

PRIESTS OFFICE. ____ I HAVE GIVEN your Priests Office unto you as a Service of GIFT, and the STRANGER that cometh nigh (i.e. as a Priest) shall be put to Death, Numb. xviii. 1, 7. Uzziah the King transgressed against the Lord his God, and went into the Temple of the Lord to burn Incense upon the Altur of Incense, and Azariah the Priest went in after him, and with him Fourscore Priests of the Lord that were valiant Men: And they WITHSTOOD Uzziah the King, and faid unto him, It APPER-TAINETH NOT unto thee, Uzziah, to burn Incense unto the Lord, but to the Priests the Sons of Aaron, that are Consecrated to burn Incense: Go out of the Sanctuary, for thou hast trespassed, &c. 2 Chron. xxvi, 16, 17, 18. For every High Priest taken FROM AMONG MEN, is Ordain'd for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sin: And no Man taketh this Honour unto himself but he that is CALLED OF God, as was Aaron, Heb. v. 1, 3. Not to fpend too much time in enumerating those Texts which prove the Mission of the Prophets, I shall only recite some of those which plainly evince,

The Mission of St. John the Baptist, the Last of the Jewish Prophets and immediate Fore-runner of our Saviour. There was a Man sent from God, whose Name was John —— He was sent to bear Witness of that Light (i.e. of Christ) —— He that sent me to Baptize, &c. St. John i. 6, 8, 33. Behold! I send my Messenger (i.e. John the Baptist) before thy Face, which shall prepare thy Way before thee, St. Mark i. 2. and xi. 10.

The Mission of Christ, The Second Person of the Eternal Trinity.

St. John the Baptist speaking of Him, says

He it is, who coming after me, is preserved before me, St. John i. 27, 30. And our Lord speaking of Himself, says, He that receiveth me, receiveth him (i. e. God the Father) that sent me, St. Matth. x. 40. St. John xiii. 20.

And He that despiseth me, despiseth him that sent me, St. Luke x. 16

God sent not his Son into the

ed, or an extraordinary Call from God, without one of which, neither Christ, nor the Holy Spirit, neither Angels nor Men, presum'd to act authoritatively in things pertaining to God.

But

the World to condemn the World, but that the World through him might be faved, St. John iii. 17 .- Jesus saith, -My Meat is to do the Will of him that SENT me, St. John iv. 34. ---- He that honoureth not the Son, honoureth not the Father which bath SENT him ____ He that heareth my Word, and believeth on him that SENT me, bath everlafting Life. I seek not mine own Will, but the Will of the Father which bath SENT me. ____ And the Father himself which bath SENT me, St. John v. 23, 24, 30, 36, 37. The living Father bath SENT me, St. Johr. vi. 57. The Father that SENT me, St. John viii. 16, 18. Say ye of him (i. e. of Christ) whom the Father bath sanctified (i. e. consecrated or set apart for the Office of the Messias) and SENT into the World, &c. St. John x. 36. ___ That they may believe that thou hast SENT me, St. John xi. 42. I have not soken of My self, but the Father which sent me, he gave me a Commandment what I should say, and what I should speak, St. John xii. 49. ____ And this is Life eternal, that they might know thee, the only true God, and fesus Christ whom thou HAST SENT. ___ I have finished the Work which then GAVEST me to do. I came OUT FROM thee. Thou hast sent me into the World. ____ Thou hast sent me, St. John xvii. 3, 8, 18, 25. ___ God sent his only begotten Son into the World, that we might live through him. And SENT his Son to be the Propitiation for our Sins, 1 St. John iv. 9, 10. God SENT FORTH his Son made of a Woman, &c. Galat. iv. 4. ___ Thus we fee that Christ GLORIFIED NOT HIMSELF to be made an High Priest, but he that said unto him, Thou art my Son, Heb. v. 5. -- Wherefore let us -Consider the Apostle and High Priest of our Profession Christ Fesus, who was FAITHFUL to him that APPOINTED him, Heb. iii.

But most especially have I wonder'd, and fill do wonder, how Clergy-men, I mean, Presbyters who were regularly sent, by Episcopal Ordination, according to the Will of our Lord, the Founder of his Church.

THE MISSION OF THE HOLY SPIRIT, the third Person of the eternal Trinity. The Comforter, which is the Holy Ghoft, whom the FATHER WILL SEND in my Name, St. John xiv. 26. When the Comforter is come whom I WILL SEND unto you from the Father, even the Spirit of Truth, who proceedeth from the Father, &c. St. John xv. 26. ____ If I gonet away, the Comforter will not come unto you; but if I depart, I WILL SEND bim unto you, St. John xvi. 7 .- He Shall not Speak OF HIMSELF; but what seever be shall hear, that shall be speak, ver. 13. --- He shall glorifie me, for he shall RECEIVE OF MINE, and shall shew it unto you, ver. 14 .- Accordingly, the Holy Ghost was sent from Heaven on the Day of Pentecost, as St. Peter testified to the wondring Multitude, telling them, ___ This fesus ___ being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghoft, he bath SHED FORTH this, which you now fee and hear (i. e. he hath SENT FORTH THE HOLY GHOST, Who has caused those astonishing miraculous Wonders which you now see and hear) Acts ii. 32, 33. And St. Paul tells the Galatians, God hath SENT FORTH the Spirit of bis Son (i. c. the Holy Ghost) into your Hearts, Galat. iv. 6. ____ And St. Peter reckons the Holy Ghoft SENT DOWN from Heaven, among those things which the Angels desire to look into, 1 St. Peter

THE MISSION OF ANGELS .- They are ALL Ministring Spirits SENT FORTH to minister, Heb. i. 14. ____ The Angel Gabriel WAS SENT from God unto a City, &c. to a Virgin espoused to a Man whose Name was Joseph. ____ St. Luke i. 26. The fame Angel appeared before unto Zacharias, and told him, - I am Gabriel that ftand in the Presence of God, and AM SENT to Speak unto thee. ver. 19. Peter faid, Now I know of a Surety that the LORD HATH SENT his Angel, and hath delivered me out of the Hands of Herod, Gr. Acts xii. 11 .-The

Apostolical Practice of it for 1500 Years, I fay, I still wonder, how such Presbyters could first preach against the Episcopal Order, and then proceed to pull down their

The Revelation of Jesus Christ, which God gave unto him, &c. He sent and signified it by his Angel unto his Servant Johns Revelat. i. 1.— The seven Spirits of God sent forth into all the Earth, Revelat. v. 6.— The Lord God sent his Angel to show unto his Servants the things which must shortly be done, Revelat. xxii. 6.

THE MISSION OF THE APOSTLES. After the twelve Apoftles are nam'd, 'tis faid, These Twelve Jesus sent forth, and commanded them faying --- Preach --- freely ye have RE-CEIVED, freely give, St. Matth. x. 5, 7, 8. As my Father hath fent me, even fo send I you, St. John xx. 21. All Power is given unto me in Heaven and in Earth: Go YE therefore and teach (or rather Disciple) all Nations, baptizing them teaching them and lo I AM WITH YOU ALWAYS, even umo the End of the World. Amen. St. Matth. xxviii. 18, 19, 20. And to supply the Place of Judas Iscariot, one of the Twelve, the Apostles prayed and said; Thou, Lord, which knowest the Hearts of all Men, shew whether of these two (i.e. of Infus or Matthias) thou haft CHOSEN, that he may TAKE part of this Ministry and Apostleship, Acts i. 24, 25. And they gave forth their Lots, and the Lot fell upon Matthias, and he was numbered with the eleven Apostles, Ver. 26. God bath SET some in the Church. FIRST, Apostles, 1 Cor. xii. 28. Our Lord faid to Ananias concerning the Apostle St. Paul, He is a CHOSEN Veffel unto me, to bear my Name before the Gentiles, and Kings, and the Children of Ifrael, Acts ix. 15. As they minister'd to the Lord, and fasted, the Holy Ghost faid, SEPARATE me Barnabas and Saul (i. e. Paul) for the Work whereunto I have CALLED THEM. And when they had fasted and prayed, and laid their Hands on them, they sent them away; fo they being SENT FORTH by the Hely Ghoft, departed, &c. Acts xiii. 2, 3, 4. Again, the Lord faid unto St. Paul,

their own Bishops, by whom they were ordain'd, and then in Opposition to the Holy Apostolical Order and Character, and the Persons lawfully vested with it, Sacrilegiously presume, like Colluthus, to take upon

Depart, for I will send thee far hence unto the Gentiles, Acts xxii. 21. — And therefore he stiles himself, Paul Called to be an Apostle of Jesus Christ, through the Will of God, I Cor. i. 1. and says in another Place, — I am ordained a Preacher, and an Apostle, — a Teacher of the Gentiles, I Tim. ii. 7. — How shall they preach, except they be sent? Rom. x. 15. When he (i. c. Christ) ascended up on high, — he gave some Apostles, i. e. he gave some the Power and Authority of being his Ambastadors, Ephes. iv. 11.

THE MISSION OF THE SEVENTY DISCIPLES, and of the DEACONS. After these things the Lord APPOINTED other Seventy also, and sent them two and two before his Face, St. Luke x. 1.— The Twelve (i. e. the Apostles) called the Multitude of the Disciples unto them, and said,— Look ye out among you seven Men of honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business, (i. e. of taking care for the Poor)—And they chose Stephen, & whom they set before the Apostles; and when they had prayed, they Laid their Hands on them, Acts vi. 3, 5, 6.—

THE MISSION OF THE APOSTLES SUCCESSORS.—St. Paul and St. Barnabas ORDAINED them Elders in every Church, Acts xiv. 23.—For this Cause left I thee (i. e. Titus) in Crete, that thou shouldest set in Order the things that are wanting, and ORDAIN Elders in every City, as I (i. e. St. Paul) had APPOINTED thee, Tit. i. 5.—Stir up the GIFT of God which is in thee (i. e. Stir up that Episcopal Authority, and the Gifts annexed thereto, wherewith God has endowed thee) BY THE PUTTING ON OF MY (i. e. St. Paul's) HANDS, 2 Tim. i. 6.—The Things that thou hast heard of me,—the same COMMIT thou to faithful Men, who shall be able to teach others also, 2 Tim. ii. 2.—LAY HANDS suddenly on no Man, I Tim. v. 22.—The seven Stars are the Angels (i. e. the Bishops, or supreme spiritual Governors) of the seven Church-

upon them the Episcopal Office and Power in ordaining and sending of other pretended Presbyters into the Church, as they did a little before the Restoration, in all or most Parts of the Nation, after the Abolition of Episcopacy, and the Downsal of the National Church with it, in the Times of which I speak. Such Arch-schismaticks as these were Mr. Bowls of Tork, Mr. Baxter of Kiderminster, and Mr. Hughes of Plymouth, not to mention

es, Rev. i. 20. Of which St. Polycarp, Bishop of Smyrna was one. Now that these Successors of the Apostles, to whom the Power of ordaining others into the Ministry was committed, were not mere Profbyters, is evident from hence, That they had the Overlight of the Church of God, I Pet. v. 2. A Power to receive an Accusation against (and therefore were each of them a Judge of) an Elder, or Minister of a consequently inferior Order, 1 Tim. v. 19 .- It was also their Province to rebuke with ALL AUTHORITY, fo as to let no Man despise them, Tit. ii. 15 .- to reject, i, e. excommunicate, a Man that is an Heretick, after the first and second Admonition, Tit. iii. 10. - Without PREFERRING one before another, doing nothing by PARTIALITY, I Tim. v. 21,-Hence the particular Angel, or Bishop of the Church in Pergamos, was justly reproved for tolerating shem that held the Doctrine of Balaam, and the Nicolaitans in that Church, Rev. ii. 14, 15, 16. So also was the particular Angel or Bishop of Thyatira, for suffering the falle Prophetel's Jezabel, Rev. ii. 20. And they could never have been thus justly censur'd, if they had not been vefted with the Powers and Authority above-mentioned, and these Powers do vastly exceed all that can be duly claim'd by any mere Presbyter, or Body of Prefbyters whatfoever.

SMECTIMNUUS, * in and about London, where I prefume pretended Prefubyters were also Ordain'd, by mere Prefuyters in those sad Times of Confusion.

I was once at one of their pretended Ordinations, which I since found, was much after the French Form. Thus, and this, Sir, was the Original of the Presbyterian Mission in England, and it is against the Authority of the pretended Ministers of this Mission, who were never duly authorized, and therefore cannot Administer truly Valid Baptism, that you have written your excellent Book with great Strength and Perspicuity, as well as Modesty, and confirmed your Doctrine with your Practice,

Indeed, you have written it throughout with so much Modesty and Caution, that in some Places, it hath an Air almost of Distindence and Mistrust, altho' you have said nothing as to the Invalidity of their Administrations, but what our best Divines have written before you. I beg Leave to present you with what I find to this Purpose, in the first Volume of the Posthumous Sermons of one of the greatest of them, [Bishop Beveridge] Entituled, The Dignity and Authority, and Office of the

Priesthood.

^{*} Stephen Marshal, Edmund Calamy, Thomas Young, Matthew Newcomb, William Spurstow,

Priesthood. In the third Sermon on this Text, Therefore, Seeing we have this Mini-Ary as we have received Mercy, we faint not, at the 103. Page you'll find these Words, "In the next Place we must observe, " that although the Priests, if any be prese sent, lay on their Hands also, yet it is ex-" presty ordered, that the Bishop shall say " the Words, Receive ye the Holy Ghost, " &c. For if a mere Priest should say them, " or any one but a Bishop, the Ordination " was reckoned NULL AND VOIB, with " more to that Purpose. So in his Sermon " on Acts xiii. 3. And when they had fa-" sted, and prayed, and laid their Hands on " them, they sent them away, you have " these Words at p. 309. As the right Or-" dination of those who administer the " Means of Grace must needs be acknow" ledged to be (necessary) for seeing we
" can have no Grace, nor Power to do good, " but what is delivered to us from God thro' " our Lord and Saviour Jesus Christ, in the " Use of the Means which he hath establish-" ed for that Purpose, unless those Means " be rightly and duly Administred, they " lose their Force and Energy, and so can " never attain the End wherefore they " were established. Neither is there any " thing more necessary to establish the " Means of Grace, than that they who ad-" minister b 4

" minister them be rightly Ordained and " Authorized to do it according to the In-" stitution and Command of him that did " establish them. For seeing they do not work naturally, but only by virtue of the " Institution, and Promise annexed to it, unless that be duly observed, we have no " Ground to expect, that the Promise should " be performed, nor by Consequence that they " should be effectual to the Purposes for " which they were used. So in his Sermon " on this Text. Now then we are Ambassa-" dors for Christ, &c. p. 386. For that can to be done only by the Power of God, accom-" panying, and affifting his own Institution " and Commission. Insomuch that if I did " not think, or rather was not fully affured, " that I had fuch a Commission to be an " Ambassador for Christ, and to act in his " Name, I should never think it worth the " while to preach, or execute my Ministerial " Office. For I am fure all that I did would " be null and void of it felf, according to " God's ordinary Way of working, and we " have no Ground to expect Miracles." So " in another Place of that Sermon; "Any " Man may read a Sermon, or make an Ora-" tion to the People; but it is not that " which the Scripture calls preaching the " Word of God, unless he be SENT by " God to do it. For how can they preach, " except except they be fent? Rom. x. 16. A " Butcher might kill an Ox, or a Lamb, as well as the High-Priest, but it was no Sa-" crifice to God, unless a Priest did it: And " no Man taketh this Honour to himself, but " he that is called of God, as was Aaron, &c. All these Passages Sir, exactly agree with the Subject of your Book; and I might shew you much more to the same Purpose out of the Writings of the Clergy, besides those which you have cited. As out of the second Edition of a Letter to a Noncon. Minister of the Kirk, shewing the Nullity of the Presbyterian Miffion; and Dr. Wells's Thefes against the Validity of Presbyterian Ordination.

But what I have cited from the Bishop, which was published since the first Edition of your Book, is enough to second the Design of it, and give you Courage boldly to maintain your Doctrine and Practice, and the Cause not only of the Church of England, but of the Catholick Church, against the British Sects and Schisms. Indeed you have done God and his Church good Service in a Time of Need; as two worthy Citizens, now with God, Mr. Allen and Mr. Lamb, did by their Writings about forty Years ago; who having gone from the Church to the Anabaptists, by God's Grace saw their Error, and returned both toge-

ther from them to the Church again, to which they made ample Recompence by their Writings, and were great Ornaments to it in every Respect all their Lives long. I knew them both very well, and am glad of this Opportunity, to mention them with that Respect which is due to both their Memories; whereof the Latter told me, that he had the Misfortune to lead Mr. Allen out of the Church to the Schifm, but that Mr. Allen had the bleffed Part to lead him out of the Schifm to the Church again. It is to me a comfortable Presage, that God will not forfake the Church of England, nor fuffer Toleration and the Gates of Hell to prevail against her, because he raises out of her People, Men to defend her, and adorn her with their Writings. I pray God to ftir up more fuch continually, that those, who are misled by unauthorized Ministers, and Teachers, may consider the great Danger they are in, and after your Example, enter in at the right Door into her Fold, and declare, as you have bravely done, That you fincerely believe the Subject of your Discourse to be a substantial Truth, nay even a first Principle of Christianity, and that without the couragious afferting thereof, the whole Christian Priesthood, and the Divine Authority of it, must be called in Question, - and encourage every bold Intruder to usurp the sacred

ered Ministry, in Opposition to that Commission, which hath been constantly handed down from Christ and his Apostles to this very Day. In the same Place you say you hope, that none vested with this Divine Authority will fight against it, &c. which if any Clergyman should do, in the Manner as you there mention, I could not but fuspect, that he was one of those who took Gifts and Prefents of the Diffenters, to let the Names of their Children, who had no other but Schifmatical Lay-Baptisms, be Registred among the true Baptisms of the Church. This unwarrantable Practice, which you have observed to be scandalously practised in some Places, I can confirm to be true; For I knew some Ministers of this City (now dead) who were guilty of this Practice, and are gone to God to give an Account of it; and I my felf, foon after I was prefented to the Vicaridge of Alhallows Barkin. had feveral, and some very great Offers, from Dissenters, to enter their Childrens Names, as baptiz'd, in the Parish Church Register; and a Parochial Priest of a great City in this Kingdom, who gave me a Visit about a Year fince, did affure me, that all the Ministers of that Place, himself only excepted, were guilty of this execrable Practice; execrable I call it, because it is a double Falsification of our Parochial Diptychs,

both of Church and State, and I think both Deprivation, and the Pillory, to be just Punishments for that Minister, who dares do so great and mischievous a Wickedness,

or fuffer it to be done.

I fay, I should be tempted to suspect any Clergyman, that should write in the Manner you mention, against you, to be one of that corrupt Sort, or at least of another, who to court the Favour and Applause of the Dissenters, either never preach in Defence of the Church against them, or if they do, they do it no otherwise than barely to shew, that the Church of England is a safe Communion, and that those, who thro' Mistake separated from it, would be in no Danger of Damnation if they returned to it. But to shew that Separation from it is Schism, and by Consequence a damning Sin, and that the Separatists of all forts from it, are, without the extraordinary Mercy of God, in great and apparent Danger of Damnation, these Gentlemen love not to touch upon that Point, nor rife to that Heighth, which long before the Revolution occasioned the Distinction between High and Low Church-men, and the former to be called by ill, or ignorant Men, High-Flyers, Tantivies, and other fuch opprobrious Names. It was, I fuppofe, a

Reflection upon these Men, and the Indignation he had against their double Practices, which Provoked a Divine not very many Years since, to utter a Sarcasm upon them from the Pulpit, in Words to this Purpose, That some (at the Time he spoke it) were become Fathers of the Church, who never were her true Sons.

Sir, I wish all Clergymen, who are concerned in either of these Remarks, would feriously consider your pious and seasonable Address to as in the Conclusion of your Appendix. We are all concerned, (as you befeech and conjure us to do,) to consider our high and holy Calling to the Priesthood, and to vindicate our unalienable Rights to administer the Holy Sacraments, and to let the People understand, that the Ministration of them is ESSENTIAL to our Office, and our Office essential to the Ministration of them; and that our long and general Silence in not asserting, and defending this great Truth, hath, as you observe, been the Occasion of much Ignorance among the People, of the Nature of Schism, and the direful Con-sequences of it, which some of our Order still are, as I am sure some have been, so averse (contrary to their Trust, and the Duty of it) to fet before the People. I remember, when some of the London Clergy, refolving to do this, as you now befeech us, and

and for the same Reasons; it was opposed by the free-thinking Divines, especially by one of them, whom I will not name, for no other Reason, but that it would be cenfured as preaching up our selves; a Reason, whereof the Weakness and ill Consequences are flewn by an excellent Person, in the Preface to his Companion for the Festivals and Fasts of the Church of England; where, to oblige the Clergy to instruct the People in the great Truth of Sacerdotal Mission, and Authority to administer the Sacraments, he wishes the Catechism of the Church might be continued, in a few Queftions and Answers, to shew, who only have Power to administer the Holy Sacraments. I need not name this worthy Gentleman, whom God raifed up out of the People before you, to defend the Rights and Authority of the Priesthood, and who thinks it no more Dimunition, or Dishonour to him, to be thought one of the People with respect to the Church, than one of them with respect to the State.

In your Appendix to your Book, I think you have folidly and fatisfactorily answer'd all the Objections that have been made against the useful Subject of it, since the first Edition, taking in your Second Thoughts, and the Explanation of your Design, and Meaning in some Passages of

it to prevent Offence. This, Sir, is an Argument of your great Humility, as well as of your Zeal and Prudence; and your humble and truly Christian Temper and Declaration, encourage me to make a few Remarks upon your Appendix, of which you have the Liberty to judge as you pleafe. You have well observed, that our Church hath provided no Office of Confirmation for those, who receive Baptism from Lay-Baptizers. And indeed it would have been strange, that she, which allows of no Baptism but by a * lawful Minister, should have provided fuch an Office to confirm, or ratifie the Baptism of those, who, truly speaking, were Sprinkled or Washed, but not baptized. But I think, you might with Reason enough have farther observed, that she hath provided an Office very proper for baptizing of them, I mean, Sir, THE MI-NISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS. This new Office was made prefently after the Restauration, and is Part of the Liturgy that now is confirmed by Act of Parliament. And the general Title of it is: The Ministration of Baptism to such as are of riper Years, and able to answer for themselves; And of which it is faid in the Preface before the Book of

^{*} Rubricks in the Ministration of private Baptism.

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Common-Prayer, Which although not fo ne cessary when the former Book was compiled, yet by the Growth of Anabaptism, through the Licentiousness of the late Times crept in among ft us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. Here, Sir, the Church declares the Occasion of making this Office, viz. the Growth of Anabaptism; and then also obferves how useful it is for the baptizing of Converts to the Faith. But I must observe, that there were other Occasions for making that Office, as well as the Growth of Anabaptism; as the Growth of Quakerism, upon which Account it is also necessary: And none of your Adversaries will deny, but in Parity of Reason it is as useful, and is accordingly ordinarily used, for the baptizing of Converts from that monftrous Herefy; and for the same Parity of Reason it may be faid, that the Office was also intended for fuch. The Preface also, tho' it mentions the Growth of Anabaptism, doth not fay whether it was intended for Anabaptists not yet dipped, or Anabaptists dipped in Water, in the Name of the Father, &c. Tho' I am of Opinion, it was intended for them, as well as the others; because their Ministration was null and void. There are many other Cases, in which this Office is necessary

necessary and useful, and ought to be apply'd; as in the Case of those adult Persons. who had the Misfortune to be baptized, but not in the Name of the Father, and of the Son, and of the Holy Ghoft; or if in their Names, yet not in their Names as a Real, but a Nominal Trinity; as, I suppose, the Bedellifts, who were a numerous Sect at the Restoration in some Parts of the Nation. did, and the Socinians now do. Sir, I believe none of your Adversaries will deny, but this Office is as proper for Adult Persons fo unhappily baptized, as for Anabaptifts, or Convert Unbelievers: And if it be a Proper Office for fuch as were baptized in that Manner, and in Parity of Reason was intended for them; why should it not be thought as proper for those, who were unhappily baptized without a Lawful or Authorized Minister, (which the Church requires) and in Opposition to the Church and her Ministry; as the pretended Ministers among the Presbyterians, as well as among the Independents and Anabaptists do? If it should be faid, that People baptized by Unlawful, or Unauthoriz'd Ministers, are not mentioned with Anabaptists, and Converts to the Faith, in the Preface of the Church; I answer, that neither are the Quakers, &c. mention'd in it; nor indeed was it more needful to mention them there, than

than the Quakers and others I have mention'd: For all which the Office is proper and useful, and, in Parity of Reason, may be apply'd to Persons whose first Baptism, fo called, is Null and Void, as well as to The Case of these, as well as those, did not lie before the Convocation; and happening to be Cafus omissi, the Church and the Clergy must now proceed in them by Parity of Reason; which, I think, puts those Adults, who only have had Null and Invalid Baptism, in the same Case with those who have None; that is, in the Case of Competent Catechumens, who ought to be baptized.

I submit these Observations to your Thoughts, and the Consideration of all who shall read it; and if my Opinion as to this Office is wrong, I hope my Error is pardonable, because it is not hurtful to the Church, nor casts the least Dishonour upon her Learned and Pious Bishops and Priests, her Representatives, who made that Office, which before was wanting. What you fay a little before, concerning the Validity of Lay-Baptism; viz. "That the Learned Au-" thor never design'd, that any thing in " his Excellent Book should favour Lay-

" Baptism, in Opposition to the Sacerdotal " Power, is evidently true; because it is plain from his Words, he means Lay-Bap-

tism

tism Administred by Lay-Men, so and so qualified, to dying Perfons, by the Authority and Allowance of the Church; as in the 38th Canon of the Council of Eliberis, which you cite in your Preliminary Difcourfe. And it is very praise-worthy in you, that upon fecond Thoughts, you correct your felf in your Premonition, where you tell us, " Tou do not presume to deter-" mine, whether the Church, which hath " Power from Christ to give a Man a stand-" ing Commission to be a Priest, cannot, in " Cases of extreme Necessity, give him a " Commission pro HAC VICE, (or pro bic " & nunc) to do a Sacerdotal Act. This Commission of that Council proceeded * from an Ancient, but a Pious and Innocent Erroneous Opinion, (as I think I may call it) that Baptism was absolutely necessary to Salvation, as the Communicating of Infants proceeded from another the like Erroneous Belief of the absolute Necessity of Receiving the Holy Eucharist in order to This Error of the absolute Ne-Salvation. cessity of Baptism, descended in the † Latin Church to After-Ages, and acquir'd fuch Firmness of Belief by constant Practice,

† According to the Canon Law: In necessitate quilibet potest battizare, dum modo intendit facere quod Ecclesia intendit.

^{*} Tertull. de Baptismo. Cap. xvii. Vid. Vossium de Baptismo Disput, xi. v. vi. vii.

that it remained * fome Time uncorrected by our Church after the Reformation ; but afterwards the Title of the Office for Private Baptifin was altered thus: " Of " them that are to be baptized in Time " of Necessay by the Minister of the Parish, " or any lawful Minister that can be pro-" cured :" And the Rubrick was accordingly altered in this Manner; " Let the law-" ful Minister, and them that be present, " call upon God for bis Grace, and say the " Lord's Prayer, if the Time will suffer; and then the Child being named by some one " that is present, the said lawful Minister " shall dip it in Water, or pour Water upon " it, saying these Words, I baptize thee, " Oc." To this Change of the Title and Rubrick of them that are to be Baptized in Private, (in K. Edward's Book) exactly agrees the Rubrick of our present Liturgy, cited before in the Margin; as you will fee in the Ministration of Private Baptism

As appears from this Rubrick of the Office for them that be Baptized in Private Houses in Time of Necessity, in the Book of Common-Prayer, set forth Anno 2, and 3. of Edward the Sixth, 1549. The Words of that Rubrick are these, "First, let them that be present call upon God for his Grace, and say the Lord's Prayer, if the Time will suffer, and then one of them shall name the Child, and dip him in the Water, or pour Water upon him, saying, I Baptize thee in the Name, &c. vide Vossium de Baptismo Disp. x. §. x.

of Children in Houses, Paragraph 3d of the Rubrick.

" First, Let the Minister of the Parish, " (or in his Absence, any other lawful Mini-

" fter that can be procured) with them that

" are present, call upon God, and say the

" Lord's Prayer, &c.

" If the Minister, &c.

" I certify, &c.

" But if the Child were baptized by any other Lawful Minister; then the Minister

" of the Parish where the Child was born

" or christned, shall examine and try whe-

" ther the Child be lawfully baptized, or no.

" In which Case, if those that bring a-

" ny Child to Church, do answer that the " same Child is already baptized; then shall

" the Minister examine them further, say-

" ing,

" By whom was this Child baptized?

" Who was present when this Child was

" baptized?

"Because some Things essential to this

" Sacrament may happen to be omitted thro' " fear or haste, in such Times of Extremity;

" therefore I demand further of you,

" With what Matter was this Child bap-

" tized?

" With what Words was this Child bap-

" tized?

And if the Minister shall find, &c.

Sir,

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Sir, From these Observations, I think I may conclude, First, That the absolute indispensible Necessity of Baptism, is not the Doctrine of the Church of England. Secondly, That the approves of no Baptism, or thinks no Baptism duly and validly Administred, but what is Ministred by duly Authorized and Lawful Ministers; and consequently, that she rejects all Lay-Baprifm. Thirdly, That she cannot count those duly Authorized and Lawful Ministers; who take upon them the Ministry within the Pale of her Jurisdiction, in Contempt of, and Opposition to her Episcopat and Episcopal Mission, or Power of Ordination; and by Confequence, that she must look upon Baptism Administred by such Ministers, as Null and Void, from the Beginning. From these Conclusions, and the Consequences issuing from them, I have further Reason to think, that the Office of The Ministration of Baptism to such as are of Riper Tears, ought to be applied to Persons invalidly Baptized by such unlawful Ministers among us, as were never duly Authorized, as well as to Anabaptists and Converts to the Faith, or to the Disciples of fuch modern Manichaans, and Seleucians amongst us, as hold it unlawful to be baptized with the Baptism of the Church.

And as you have justly observ'd, that the Learned Author of the Passage you cite, could not defign that any thing he faid in it should favour Lay-Baptism; so I dare fay for him, that upon Second Thoughts, he will not affirm, that it is in the Power of the Church to confirm Ludicrous, Histrionical, or other Mimical Baptisms; or that any Church or Bishop did ever confirm any of them by Chrism and Imposition of Hands. The Opinion of Ludicrous Baptism not to be reiterated, was occasioned by a fabulous Story of Athanasius; who, when a little Boy, with others, playing at Ministers, as our Children call it, by the Water-side, Athanasius acted the Bishop, other Boys Priests and Deacons; and in their Play, baptized feveral Children, who represented Catechumens and Competents in Form. Alexander, Bishop of Alexandria, happening to see this, as the Story is told, fent for the Boys; and understanding from their own Relation, that their Ludicrous Baptism was performed by them according to the Rites and Orders of the Church, was of Opinion with other Bishops present with him, that the Children so christned, were not to be Rebaptized; whereupon he confirmed them with Chrism, and Imposition of Hands:

This

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This * Hear fay Story is told by Sozomen from Ruffinus, and from him again at large by Petrus Damianus, in his Book Entirled, Gratissimus, and mentioned before him by Watafridus Strabo, in his Book de Divinis Officiis, and reckon'd by Antonius Muretus in the 9th Chap. of his 13th Book of various Lections, among the Prefages of things that have happened, as Boys have acted them in Play. Lastly, Such Reception this Story of Athanasius hath had in the World, that it is cited as true by Dr. George Abbot, in the Lecture which he read in the Divinity-School at Oxford, de Circumcisione & Baptismo, 1597, which Lecture he made, to excuse the First Practice of our Church after the Reformation, which he faith Facilitate larga with great Latitude or Indulgence for some time tolerated the Baptism of Lay-men and Women in absolute Necessity, for the Ignorance of the People, and Hardness of their Hearts. This Story favoured the loose Doctrine of St. Augustin, as to the Ministration of Baptism, and therefore we need not wonder that + He spoke so fayourably of Ludicrous, and Jocular, as well

† De Baptismo contra Donatistos, Lib. 7. Versus finem Libri m Tom. 7.

^{*} Προσήδω γενομένω τόδε ΦΑΣΙΝ έπ' αυτώ συμιδείδημεναι. Sozom Ecd. Hift. Lib. 2, Ch. 17.

as well as Mimical and Histrionical Baptisms. But as current as by Missortune this Story hath been, and as many as it hath missed into Error, it is now exploded for very good Reasons by Learned Men; as by Dr. Cave in his Historia Literaria, by du Pin in his Notes on Athanase in his Nouvelle Bibliotheque, and by the Learned Benedictins in his Life, p. 11. printed before

his Works, whither I refer you.

As for Histrionical Baptism by Heathens, that also is urged by the Patrons of Lay-Baptism in favour of their Opinion. this they cite this Story out of the Cronicon Alexandrinum; that in Mockery of the Christians, the Heathen-Players Baptized one of their Companions in warm Water, upon the Stage, and then put upon him a White Garment, upon which he immediately cried out that he was made a Chriftian, and would die as fuch. The Spectators hearing him declare this, flew upon the Stage, and taking him from thence, stoned him to Death. + Ado Viennensis tells another Story in his Martyrology of August. 25. of St. Genesius, who being Baptized by Heathens to ridicule Christian Baptism, also became a Christian: But

^{*} Vossius de Baptismo, Disp. 11. Sect. 29.

then supposing the Truth of these Stories, they are as perfectly miraculous, as the Conversion of some Pagan Executioners of Martyrs, who declared themselves Christians at the Place of Execution, and there suffered Death with them, and were Baptized in their own Blood. And therefore, the miraculous Manifestation of God's Grace at Histrionical Baptisms to testifie the Truth of the Christian Religion, and confound its Adversaries, are no Argument for Lay-men, and for the worst of Lay-men, and Lay-men falfly pretending to a true Mission, to take upon them to Administer Baptism as the Men you write against prefume to do. Nay, Sir, such an unwarrantable Latitude hath the Church of Rome given to the Administration of Baptism, + that fome of her Popes have allowed the Baptism of Fews, and Heathens; and * the Pope in the Council of Florence doth expresly decree, that in case of Necessity, not only a faithful Christian Lay-man or Woman, but an Heretick or Pagan may Validly Baptize.

As to the Case of Necessity so called, it is, as I have already observed, founded

† Ibid. Difp. 11, 18.

^{*} In Decreto Eugenii Papæ ad Armenos: Minister hujus Sacramenti est Sacerdos, cui ex officio competit Baptizare. In Caufa autem Necessitatis, non solum Sacerdos, vel Diaconus, sed etiam Laicus, vel Mulier, imo etiam Paganus, & Hereticus Baptizare potest, &c.

in the mistaken Opinion of the absolute Necessity of Baptism to Salvation. Which Opinion is of Two Sorts, one more antient. grounded on the literal Strictness of the Precept, or Institution of Baptism, which was the Error of Tertullian, who therefore, in case of Necessity, * allowed Lay-men of the Church, but † not Women, to Baptize. The other is more modern, as havits Rise from the Pelagian Controversy, and that was the indispensible Necessity of Baptism to wash away Original Sin. This Strictness of Opinion, as to the indispensible Necessity of this Sacrament, to wash off the Guilt of Original Sin, made St. Augustin, that durus Pater Infantium, fo very loose, as to the Minister of it in case of Necessity. And therefore upon the Question, whether one, who was not a Christian, could give Baptism, * He delivered his Opinion, uncertainly, faying, he would not determine it, because it had not been determined in any Council. And fo from this Error of the absolute Necessity of Baptism to Salvation, the Church of Rome came by degrees to allow the Mi-

* De Baptismo. Cap. 17.

* Contra Epist. Parmen. Lib. 2. Cap. 13.

[†] See Epiphanius Adversus Hares. Lib. III. Tom. II. P. 1057. Tertul. de prascript. advers. Haret. Cap. 41. de veland. Virg. Cap. 9.

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nistration of Baptism by any Hand, when a lawful Minister could not be had, rather than let a Child, as they fpeak, perifh, which without it they formerly thought must be damned, and still think cannot be faved, as suffering penam damni, tho' not penam fenfus, i. e. the Loss of Heaven, tho' not the Flames of Hell. * Hence they came to place all the Virtue and Efficacy of Baptism in the Invocation of the Holy Trinity, as in the principal Cause, not making any Difference in the Ministerial, or Instrumental Caufe, in case of Necessity. But. Sir, you have shewed with great Force and clear Evidence, that the Lawful Minister is as effential to the Ministration of Baptism, as the Matter and Form is to that Sacrament, and cannot be difpenfed with by Men, who are tied to it by the Divine Institution. But though God ties us, yet he himself is not tied to his own Institutions; and therefore the erroneous Opinion of the Absolute Necessity of Baptism by any Minister, either upon the Account of the Letter of the Institution, or of Original Sin, hath been long rejected by Learned Men, for great, and I think, unanswerable Reasons, as you may see in Archbishop

^{*} Decretum Eugenii P. ad Armenos in Conc. Florent. Conc. Labb. & Cossar, Ton. 13. P. 535.

Bramhall's

Bramball's Letter to Sir Henry de Vic, at the 979 Page of his Works, and in the 7

Disp. of Vossius's Book de Baptismo.

I am extremely pleafed with the modest Reflection you make in your Premonition, upon what you had faid to prove the Validity of Holy Orders conferred on Unbaptized Persons. For whereas you diftinguish Qualifications for the Ministry, into Personal and Authoritative, give me Leave to tell you, that I think all Qualifications for it are Personal, and that of Personal Qualifications, the want of some only make a Man unworthy of the Ministry, but not uncapable of it; but the want of others make him utterly uncapable of it, or of being Separated or Ordained to it. The Personal Qualifications of the First fort may be called Moral, as Purity, Humility, Sobriety, and all other Vertues and Graces that are comprehended in Holiness of Life, the want of which make a Man unworthy, as of Holy Orders after Baptism, so of Baptism it self, but yet do not Null or make Void either of them, when the Person is Baprized or Ordained. The Second fort of Qualifications are either Natural, Acquired, or Legal, which last may be also called Political, as relating to the Fundamental or Politive Laws of the Church. Among acquir'd Qualifications we may fafely

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fafely reckon Literature, the utter want of which perfectly disables a Man from performing Prieftly Offices, and by confequence, makes his Orders Void. Then as for Natural Qualifications, they belong either to the Body or the Mind; to the Body, as the Natural Faculties of Speaking, and Hearing, the want of which (without any * Canons or Politive Laws of the Church) in my Judgment, utterly unqualifies a Man for the Priesthood; and therefore Holy Orders conferred on a Deaf and Dumb Man, must be Null and Void, because they render him uncapable of performing Ministerial Offices. The like I may fay of a Man who hath neither Hands nor Sight, which joint Defects, I think incapacitate fuch a Person, though never so Morally worthy for the Priestly Office, and that by consequence he cannot effectually be made a Priest. Qualifications which belong to the Mind are Understanding and Memory, the want of which in Idiots, Lunaticks, and Maniacs, makes them fo utterly uncapable of receiving Holy Orders, that upon Supposition any such were Ordained to the Priesthood, his Orders would be Null and Void. Thus much, Sir, with Submission to the Learned, I have said of

^{*} Can. Apoft. 69.

Personal Qualifications for the Priesthood that are Moral, or Natural. The Legal likewise are of Two Sorts. First, such as are fundamental to the Christian Society. or Constitution of the Church; or Secondly, fuch as are superinduced by the Posttive Laws of the Church. Of the First fort, in my Opinion, Baptism certainly is; the want of which therefore, I think, must utterly render a Man uncapable of being a Christian Priest, because it makes him utterly uncapable of being a Christian in the strict and proper Sense of the Word, as it fignifies a Member of the Church, who as fuch hath a Right to receive the Holy Eucharist, which to an Unbaptized Person is Sugia a Suros, a Sacrifice of no more effect, than if he had not come to it, and partak'd of it. How then can a Man be made capable to Administer that Holy Sacrament to others, who hath no right to receive it; or make others Members of the Church, of which he is not a Member himself? As to the latter fort of Legal Qualifications, the want of which do make a Man uncapable of Holy Orders, and his Orders Null after he is Ordained. by the Canons of the Church, I have no occasion to discourse; and therefore in anfwer to the Objection made against you, give me leave to observe, that I presume it

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it relates to this case, which is supposed. but never proved to have happened, viz. that when a Person bona side, believing himself to have had Valid Priestly Baptism, but indeed had not, yet happens to be Ordained Bona Fide, by the Bishop, his Orders notwithstanding are Null and Void. This, I presume, must be the case in which the Objection is put, and not where the Person Ordaining, and the Person Ordained, both know that the latter never received any other than Lay-Baptisim, by one prefuming to Baptize in opposition to the Church. These two Cases are so vastly different, that I believe as to the latter, all Divines truly Learned in their Profession, will make no Difficulty to determine, that Orders fo conferred are Null and Void. But as to the former case, upon which I take it for granted the Objection proceeds, we must have recourse to Equity, which, in fuch Cases of perfect invincible Ignorance, takes place in Ecclesiastical as well as Civil Cases, in Divine as well as Human Laws. Therefore, Sir, I make no scruple to tell you, that a Priest in this case now before us, is in the Eves of God a Valid Prieft, and that all his Priestly Administrations, by his merciful Allowance are also Valid and Effectual, and as acceptable as those of other Priests, to him,

him, who can make Allowances where Men cannot, and ratifie what Men, if it came to their Knowledge, could not ratifie, but must pronounce Null. You know the Priesthood was hereditary among the Yews, and it is not unreasonable to suppose, that one Priest or other in such a long tract of time might, without any fuspicion, have an adulterous Son; upon which supposition, I believe you will not doubt, that when he was at Age to Administer, God would reckon him among the Priefts. and accept of all his Administrations at the Altar; or if fuch an one happened to be High Priest, even in the very Holy of Holies, though if his Incapacity had been known, he must have been deposed from the Priesthood.

Sir, in this way of stating the Case, I am far from encouraging any Person so Baptized, to take upon him the Priesthood. For if such an one, knowing himself to have no other Baptism, offers himself to take Holy Orders, I think he commits a Piacular Sin as great as that of Corab; nay, if such a one but suspecting himself to have no other Baptism, takes Holy Orders, I think he commits a Sin of Presumption, and is obliged to a strict Enquiry, whether or no he was so Baptized; and if he finds he was, he is bound, as he expects

Forgiveness of God, to cancel his Orders, and abdicate himself from the Priesthood. But to prevent either of these supposeable Cases, you, like a good Christian, have inculcated to the Governors of the Church, how much it is for her Security, and ought to be their Care, to require of all Candidates of the Ministry, Certificates of their Baptism, as well as of their good Conversation; after which I beg leave to fay, according to my Diffinction of Personal Qualifications for the Priesthood, that the want of the former makes a Man uncapable to receive Holy Orders, but the want of the latter only makes him unworthy to receive them.

You prudently and modeftly decline the great Dispute, which exercised the Church of old, about the Manner of Admitting Persons Baptized in Herely and Schism. You know there was the like Dispute among the Apostles about Circumcision, and the Observations of the Mosaick Law, but, as St. * Augustin observes, without any Breach of Charity. And as it pleases God to let the Governors of his Church be sometimes exercised with great Difficulties, fo were they in some of the Golden Ages of it exercised with this Question;

^{*} Contra Cresconium. Lib. 2.

but, as the same Father * observes, salva Unitate, without Dividing the Unity of the Churches. To prove this, he cites the Words of Sr. Cyprian, which he spoke at the Opening of the Council of Carthage, in which he was at the Head of the most rigid Side; to shew his Moderation in this Difpute; of which you may fee a short, but clear Account, in the Learned Note upon Meam Sententiam, in 243d. P. of Cyprian's Works, printed at Oxford 1682. The Words are thefe: Supereft, ut de hac ipsa re singuli, 'quid sentiamus, proferamus, neminem judicantes, aut à jure Communionis aliquem, si diversum senserit, amoventes. So in his Epistle to Jubaianus, tho' he strenuoully and warmly defends his Opinion, yet he concludes with great Modesty and Meekness; Has tibi breviter pro nostra mediocritate rescripsimus, Frater charissime, nemini prascribentes, aut prajudicantes, quo minus unusquisque Episcoporum, quod putat faciat, habens arbitrii sui tiberam potestatem. Nos quantum in nobis est propter Hareticos cum Collegis & Co-Episcopis nostris non conrendimus, cum quibus Divinam Concordi-

^{*} Ibid. Neque enim parvi momenti, quod inter Episcopos Anterioris Ætatis quam esse inciperet Pars Donati, ista quæstio suctuavit, is varias haberes inter se Collegarum, salva Unitate, Sententias.

am, & dominicam Pacem tenemus, maxime cum & Apostolus dicat, si quis autem putaverit contentiosus esse, nos talem consuetudinem non habemus, neque Ecclesia Dei. These Passages plainly shew, that the Peace and Unity of the Church was not to fuffer in this Contention; but that the Bishops and Churches of both Sides were to be left to their own Customs, and the Practice of their Pathers; as St. * Basil speaks in his First Canonical Letter to Amphilochius, Bishop of Iconium, about the Baptism of the Novatians. Indeed, there was no Reafon why the Bishops should divide Communion, and break the Unity of the Epifcopal College in this Controversy: Because, First, Both Parties agreed in their Sentiments of the direful, facrilegious, and damnable Nature of Heresy and Schism, and particularly of the Schifm made by the Novatians and Donatifts. Secondly, They both run back, and unravelled the Successions of their Anti-Bishops to Interruptions; Optatus Milev. in the one, as well as Cyprian in the other Schism. Thirdly. Both compared them to Corah, Dathan and Abiram, and likewife to Adulterers, and looked upon their Ordainers

^{*} ਹੈਰਾ ਹੈਜੋ ਰਜ਼ ਦੇਰਿਕ ਰਜ਼ੋਸ਼ ਲਗਰੇ ਫੇਲਕੰਤਰਾ Xagas ਫੋਰਜ਼ਰੀਕਾ. Tom. ii. P. 757-

as Traditors. And lastly, Both afferted, that in those Schisms none could be faved in the ordinary way, without Returning to the Church. But then, tho' they agreed in the Charge of Schism, they differ'd as to the Manner of Reconciling Schismaticks; one Side being for Baptizing those again who were Baptized in Schism; because they thought their Baptism to be * Null, Extraneous, and Prophane; and that Schismatical Churches were † only like Churches, but were not real Churches; and by confequence, that their Bishops and Priests could not Validly Baptize, or do any other Priestly Act. Therefore they had one way of Reconciling Penitents, who had been Baptized in the Church, when they returned to it from the Schifm, and another of Reconciling those who had been Baptized in the Schism, when they came over to the Church. The former they only look'd upon as

* Cypr. Epift. 71, 72, 73. Edit. Oxon.

[†] Cyprianus Jubaiano. Quando ad nos non omnino pertineat, quid Hostes Ecclesia faciunt, dummodo teneamus ipsi potestatis nostra honorem, & rationis, ac veritatis firmitatem. Nam Novatianus Simiarum more, qua cum Homines non simt, Homines tamen imitantur, vult Ecclesia Catholica auctoritatem sibi, & Honorem vindicare, quando ipse in Ecclesia non sit. Imo adhuc insuper contra Ecclesiam Rebellis & Hostis extiterit.

* Stray Sheep, and as fuch we re-admitted them into the Fold barely by Impolition of Hands. But they look'd upon the latter as Non Oves, who did not belong to the Fold, and were not Sheep at all, and therefore determin'd, that they ought to be Baptized in the Holy Catholick Church, that they might become Sheep of her Fold.

The other Side, on the contrary, tho' they look'd upon those Schismatical Churches not to belong to the Holy Catholick Church, but to be extraneous to it, and alienated from it; yet they look'd upon them as Parts, tho' as factious, facrilegious Parts of the Universal Church, which were guilty of the highest Breach of Charity, and compared them to the Vessels of Dishonour in the House of God. I fay, they look'd upon them as

^{*} Quod nos quoque hodie observamus, ut quos constat hic Baptizatos esse, & a nobis ad Hareticos transiisse, si postmodum peccato suo cognito, & errore digesto, ad veritatem & Matricem veniat, satis sit in Poenitentiam Manum imponere; ut quia ovis fuerat, banc Ovem ac alienatam & errabundam in Ovile suum Paffer recipiat : si autem quis ab Hareticis venit, Baptizatus in Ecclesia prius non fuit sed alienus in totum, & profanus venit, Buptizandus est, ut ovis siat, quia una est aqua in Ecclesia sancta, que Oves faciat. Cyprian. Epilt. ad Quintum.

Parts of the Universal Church, * in the most extended Sense of the Word, as it comprehends Good and Bad, Sound and Corrupt, Orthodox and Heretical, Pure and Adulterous Churches, Churches under, and Churches free from the Charge of Schism, and as Members of the Univerfal Church, in the largest Sense, they also look'd upon them as Real Churches, and the Ministrations of their Bishops and Priefts, and the Sacraments they adminiftred, as good in themselves, tho' unprositable, because both Givers and Receivers wanted Charity, as being divided from the Unity of the Church. This St. Augustin inculcates again and again of † Schismatical Baptism, where he defends the Validity of it in it self. And as Martyrdom out of the Unity is unprofitable to Salvation, so he faith, Baptism is. The Fathers of the

* August. Donatistis Epist. 166. Perire vos non vult Deus in sacrilega discordia alienatos a Matre vestra Catholica, Contra Donatist. Lib. 1. Qui separationis aperto Sacrilegio manifesti sunt; Eos tamen a Sacrilegio Schismatis revocat.

† August. in Evang. Johan. Tract. 6. & potest sieri, ut aliquis habeat Baptismum prater Columbam: ut prosit ei Baptismus, prater columbam non potest — docet nos columba, respondet enim de capite Domini, dicens, Baptismum habes, charitatem autem, qua Ego Gemo non habes. Quid est hoc, Inquit, Baptismum habeo, charitatem non habeo. Sacramentum habeo, Charitatem non. Noli clamare, ostende mihi quomodo habeat charitatem, qui dividit unitatem. Ego, Inquit, habeo Baptismum: habes, sed sine

the Latin Church, particularly the Africans in St. Augustin's Time, look'd upon Schism, and the utter Violation of Charity in it, as an impedient Cause, which hinder'd the Descent, and the Reception of the Holy Spirit upon the Baptized in Schism, and their Receiving the Grace of the Sacrament, which only could make the Sacrament effectual to Salvation. And upon the whole, Sir, I cannot but observe, that the Difference between the Nullity and Inutility of Schismatical Baptism is not very great, if it be consider'd, that those Words are so nearly allied to one another, that in the Civil Law the latter is often used to fignify the former: So inutilis Stipu-

charitate nihil tibi prodest. Baptisma quippe aliquid est, & magnum aliquid est propter illum; de quo dictum est, bic est qui Baptizat : sed ne putares illud quod magnum est tibi aliquid prodesse posse si non fueris in Unitate. ____ Si Baptismum habes esto in Columba, ne non tibi prosit, quod habes: veni ergo ad Columbam dicimus, non ut incipias habere, quod non habebas, sed ut prodesse tibi incipiat, quod habes. Foris enim habebas Baptismum ad perniciem; intus si habueris, incipit prodesse ad salutem. Contra Epist. Parmeniani. Lib. 2. alind est prorsus non habere, alind perniciose habere, alind salubriter habere. Quicquid non habetur dandum est, cum opus est dari, quod vero perniciose habetur per correctionem depulsa pernicie agendum est, ut falubriter habeatur. Contra Crescon. Gramm. Lib. 2. Ita vobis & nos dicimus, quem Baptismum vos ignorantes observatis, ejus potestatem vobis nos annunciamus, non ut cum ad nos veneritis alterum accipiatis, sed ut eum, qui jam apud vos erat, utiliter accipiatis. Contra Donatistos, Lib. 1. Non eis itaque dicimus, nolite dare, sed nolite in Schismate dare. Nec eis quos videntur bapti-

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Stipulatio fignifies a void Bargain, and inutiliter testari, to make a Will that is void. or no Will. And fo the Inanis of St. Cyprian, and Inutilis of St. Augustin, let them differ as they will, are both fo terrible, that either of them methinks should fright Schismaticks from the sad State they are in, to betake themselves to the Ark and Sanctuary of the Church, and be reconcil'd to her, either by reiterated Baptism, as St. Cyprian saith, many Thousands were in his Time; or only by Imposition of Hands, which afterwards obtained in the Latin Church. Wherefore, Sir, I agree with you, that the Manner of Admitting, and Reconciling fuch Penitent Schismaticks,

baptizaturi, dicimus, nolite aecipere, sed nolite Schismate accipere. ____ Si postea venire ad Catholicam cogitat, quia certus est ibi prodesse Sacramentum, quod alibi accipi quidem potest, prodesse autem non potest. ____ In Ecclesia Baptismum recte accipi. _____ Non autem illic (apud Donatistos) recte accipi. Augustin. de Bapt. contra Donatistos, Lib. 4. Ecclesia paradiso comparata indicat nobis, posse quidem ejus Baptismum Homines etiam foris accipere, sed salutem beatitudinis extra eam neminem vel percipere, vel tenere. ____ Eos (Hareticos) doceamus, quod ex unitate habent, non valere ad salutem, nisi ad eandem venerint unitatem. ____ Salus (inquit) extra Ecclesiam non eft, quis negat? Et ideo quacunque ipsius Ecclesia habentur extra Ecclesiam non valent ad salutem, sed aliud est non habere, aliud non utiliter habere. De Unit. Eccles. Sacramenta eadem sunt, Jed non prosunt, quia cum illi recta sint, ipsi perversi sunt. Accipiat vinculum pacis, quod non habebat, sine quo illi prodesse non potest Baptisma quod habebat. ____ Baptismus autem in eo, qui justitiam non habet, effe potest, sed non potest prodeffe.

as returned from the Novatians and Donatists, ought not now to be Matter of Dispute, For, the Conversion of such is the main Point; and the Manner of Admitting them, ought to be left to the

Custom of Churches.

Here I cannot but observe to you, with what † Lenity and Gentleness the Church of Africa treated the Donatists. allowed their Ordinations as well as Baptisms; and in a Diocese where there was a Church-Bishop, and a Donatist-Bishop, + She offered a Partition of fuch a Diocefe, in which the Senior of them should divide, and the Junior chuse. | She also received the Clergy-men among the Donatifts, upon their Conversion, to the same Honour that they enjoyed among the Donatists; * and also admitted those who were Baptized in their Infancy by the Donatifts, not only into the Church, but also to the Ministry of the Altar, when they were converted, and had received Imposition of Hands. Without Conversion, and Admission into the Unity, to which the Church-Bishops invited them by these Concessions and Honours, there could be no Re-union, or

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African Code in the Clergy-man's Vade Mecum, Part 2. Can. 66. * Can. 69. † Can. 118. # Can. 68. * Can. 47, 57.

making the Two into one Communion again. But the Donatist Bishops having Numbers and Strength on their Side, refused and slighted all the Offers of the Church, and fo added Obstinacy and Contempt to their Sin. *St. Augustin tells us, they were fo proud and uncondescending, that they would not come to any pacifick Conference with them, (till forc'd by the Emperor) but prided themselves in their Schism. Sir, I have referred you above to the Canons of the African Code, as they are abridg'd in the Second Part of the Vade Mecum, because I had a-mind to notify that excellent and ufeful Book to the World, for which the Author deserves great Praise and Thanks. But, Sir, nevertheless I defire you, who understand Latin, to read them at large in that Language, in Justel's Bibliotheca Juris Canonici veteris, Tom. 1. and when you have leifure, the Conferences at Carthage between the Catholicks, and the Donatists in Optatus Milevitanus's

Exhort. ad Concord. Eccles. Epist. 166. Nibil in nos aliquando probare 'potuistis, vestri Episcopi conventi à nobis, nunquam pacifice cum nobis conferre voluerunt, quasi sugientes cum peccatoribus loqui. Quis serat istam superbiam, quasi Paulus Apostolus non contulerit cum peccatoribus, o cum valae sacrilegis. Quasi ipse Dominus non cum Judreis à quibus crucistaus est. Sermones de lege habuerit. ut intelligatos istos ideo nobiscum nolle conferre, quia causam suam perditam norunt!

Works, or rather St. Augustin's Breviculum of them in the 7th Vol. of his Works.

I have observed to you in the beginning of my Letter, that as there never was any Church founded, but in and with Episcopacy, fo no Sect ever affum'd the Title of a Church, till they had a pretended rightful Bishop, before the Time of the Refor-So effential did all Christians mation. (till that time) think Bishops to the Church as a Society, according to that of St. Cyprian in * his 66 Epift. " Illi funt Ecclefia " Plebs Sacerdoti adunata, & Pastori suo " Grex adhærens. Unde scire debes Episco-" pum in Ecclesia esse, & Ecclesiam in Epi-" scopo, & si qui cum Episcopo non sint, in " Ecclesia non esse. A Church is composed s of the People united to the Bishop, and " the Flock adhering to their Pastor; therefore you ought to know, that the Bishop is " in the Church, and the Church in the Bi-" Shop; so that they who are not with the Bishop, are not in the Church.

This is exactly according to the Apostolical Doctrine of St. Ignatius. But, Sir, to shew you, or rather the Reader, that all Sects, who desired to be accounted Churches, were headed by Bishops as Principles of Unity; I need but instance in the Montaft

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^{*} Edit. Oxon.

nists, those antient Camifars, who being condemned by the whole Catholick Church, formed themselves into a separate Church, over which they pretended to fet Bishops and Presbyters, whom they chose out of the Prophetical Order, as in the time of the Apostles, by the Immediate Call of God, I mean by the express Designation of the Holy Ghost, or a visible Manisestation of the Divine Unction resting upon They also set up a Primate in the fame manner over their New Church. which they declared to be the most perfect that ever had been on the Face of the Barth. This, Sir, you may fee in the History of Montanism, in One of the Three Discourses newly Published against our pretended new Prophets, to which I refer you; and it is natural to conclude, that they either had no Notion of a Church without Bishops, or that they feared to be detected as false Prophets for rejecting the Apostolical Order; and therefore according to the Practice of the Catholick Church unto that time, from which they durst not depart, they founded their New Churches in and with Episcopacy; of all which they looked upon the Church of Pepuza, a City of Phrygia, to be the Mother, as Hieru-Salem was of the Catholick Church.

My next Instance shall be in Novatian. the Founder of the Novatian Schism, who got himself to be Ordained by Three unworthy Bishops in such an indirect and fcandalous Manner, as you may read in the 43d Ch. of the 6th Book of the Ecclesiaffical History of Eusebius. According to this received Principle of the Necessity of a Bishop to a Church, most of the Troubles in the ancient Churches were not for pulling down Bishops, but about setting of them up, that every Party might have a Bishop for a pretended Principle of Unity; and fo the Novatians, though they were divided from the Church for a long time, yet maintained an Episcopal Succession, that they might in all Places have the Form and Fashion, and Appearance of a Church. Thus the Party of the Donatifts in Africa, fo called from Donatus à Cafis Nigris, who began to trouble the Church in the time of Mensurius, Primate of Carthage, after his Death set up Majorinus against Cæcilian, his next lawful Successor, who had been truly Elected and Confecrated into his Place. They knew the People of that City would not follow them without a Bishop; and having by that means formed a mighty Party there, they were headed by * those

^{*} Henricus Vates de Schismate Donatistarum. Cap. 2.

other Bishops, who condemned Cacilian. and fet up Majorinus against him, and thereby formed the most deplorable Schism that ever was in any of the Churches of The People then had no Notion of a Church without a Bishop, (unless in a vacant Church where the Altar continues) much less of a Church set up against Epif-For had they thought that a Church could be without a Bishop, and Episcopal Successors, the Misleaders of them at any time into Herefy or Schifm, need not have taken so much Pains, or used so many indirect Arts to be made Bishops, burhave set up Presbyterian Churches, which was so contrary to Catholick Practice, and the common Principle of Bishops being the Apostles Successors, and Principle of Unity in their respective Churches, that they either never thought of doing it, or if they did, they thought they could never do it with Success. in the famous Sub-division from the Church among the Donatists, which separated from them, as they had feparated from the Church, * Maximianus, a factious Deacon, was fet up by them, against Primianus their Bishop of Carthage, as they at first fet up Majorinus against Cacilian: which they

^{*} August. de Gestis cum Emeristo Donatist. Episcop.

a Bishop would have served their turn, This Sect of the Maximianists is mentioned in that memorable Canon of the African Code, wherein the Fathers Ordained, that Legates should be sent to preach Peace to the Donatists, both Clergy and People, and to shew them, that they departed from the Church as unjustly as the Maximianists divided from them, and that they should also be exhorted to receive Converts from the Maximianists, as the Church did from them, viz. allowing their Ordination and Baptism

But Sir, to shew those who know not the Story, how the Principle of Episcopacy was transmitted to latter Ages, and kept its Ground to the 15th Century, permit me to relate the Opinion and Proceedings of the Presbyters of those Bohemians and Moravians, who in Persecution retiring to a Mountainous Country near Silesia, grew very solicitous how the People should have the Ministry continued unto them after they were dead. * In this Deliberation they had some Thoughts, which Necessity

fuggested

^{*} Ecclesiæ Sclavonica Bohema in Gente potissimum radicatæ Historiola. §. 59, 60, 61. sed quassabat animos metus, an satis légitima foret Ordinatio, si Presbyter presbyterum crearet; non vero Episcopus? En quomodo talem Ordinationem, si lis moveatur desensuri essent, sive apud alios sive apud suos.

fuggefted to them of ordaining other Presbyters to succeed them. But fearing that fuch Ordinations would not be Legitimate nor defensible, if called in Question; at length in the Year 1467. the most eminent among them that were dispersed through Bohemia and Moravia, met together to the Number of about feventy, who addressing themselves to God with Prayers and Tears, befeeched him to shew them if their Purpose were agreeable to his Holy Will, and if that were the time for it, and then proceeded in the following Manner to know the Will of God by Lot: They chose by Suffrages Nine Men from among themselves, whom they thought most worthy to be Bishops, and having put into the Hands of a Child Twelve little Papers folded up, they directed him to distribute them among the Nine Persons: Nine of the Papers were Blank, and on the other Three only were written EST, it is, to wit, the Will of God, which they had begg'd him to discover to them. It might have fo happened, that every one of the Nine Persons might have got a Blank Paper, which would have been a fign to them of the Negative Will of God. But it came to pass, that the Three written Papers fell into the Hands of Three among them, who were noted for their Piety, Learning, and Prudence. Thefe

Thefe * they embraced with Joy, as given unto them from Heaven, and then deliberated about their Confecration. to that End fent Three of their Ministers to a part of the Waldenses, who being banished out of France, came to reside in the Confines of Austria and Moravia. these they related their sad State, and having asked their Counfel, Stephanus, one of their Bishops, calling to him another Bifhop, and some Ministers, he made known to them the Purity of their Doctrine, the grievous Perfecutions they had fuffered in France and Italy, and the lawful uninterrupted Succession of their Bishor from the first Plantation of Christianity to that time. To them therefore the Bohemian Minifters, Elected by Lot, were fent to be Confecrated Bishops, after which they resolved to unite with the Waldenses, who were fuddenly scattered by a new Persecution, in which, Stephen their Bishop suffered Martyrdom, being inhumanly burnt at Vienna. | Joh: Amos Comenius was the last Bishop of this Bohemian Succession, who

* Ibid. §. 70.

| Joh. Amos Comenii Dedicatorium Allequium. p. 8, 9, 10.

[†] Cumque dicti Waldenses legitimos se habere Episcopos legitimamque & non interruptam ab Apostolis usque successionem affirmarent, crearunt tres è nostrorum Ministris Episcopos. &c. In præsat. Anse Rationem disciplina in Unitate Fratrum Bohemorum.

lived to see the * utter Ruin of the Bohemian and Moravian Churches, occasioned by their Impatience + under the Cross, in taking up Arms against their lawful Sovereign, and setting up another against him.

But having mentioned Colluthus above. as an Usurper upon the Episcopal Office in prefuming to Ordain Presbyters, give me leave to tell the Story, because, as Lawyers speak, it is a Book-case, which shews the Invalidity of Presbyterian Ordination. This Colluthus, a Presbyter of Alexandria, took upon him, in Opposition to his Bishop, to Ordain certain Presbyters, and among the rest one called | Ischyras, who accused Macarius, a Presbyter of Athanasius, for breaking the Chalice while he was Administring at the Holy Altar; and this scandalous Story was one of those which the Arians invented, and brought against Athanasius, and were all examined, and found to be Lies by a great * Council, which met at Alexandria in the Year of our Lord, 340.

^{*} Hoc egerunt ut eas exquisitis divexationibus ad impatientiam, & debinc ad Arma, provitarent.

[†] Eores deducta est, ut intra Bohemiam, & Moraviam nullum amplius Evangelicis Templum, nulla Schola, nullum privatum Religionis Exercitium. &c.

[|] ποτήριον μυρεκόν.

^{*} Athanasii. Apol. 2.

As to this particular Story, the Council upon Enquiry declared, * First, that in the Place where the Holy Cup was faid to be broken by Macarius, there was no Church; Secondly, nor Presbyter there to Administer; nor Thirdly, was the Day in which the Fact was faid, a Day of Communion, nor Last of all was Ischyras a Prieft, + being only Ordained by Colluthus, who died a Presbyter, and whose Imposition of Hands was of no Authority, or Validity, and that, all who were Ordained by him, were Laymen, and communicated in the Assemblies as such. To this Testimony of the Church, let me add another of a Spanish Bishop; who having fore Eyes at an Ordination of Presbyters, only laid his Hands upon them, fuffering a Presbyter to read the Words of Ordination. coming to be debated in the * Second Council of Sevil, was, upon mature Deliberation, thus determin'd. First, That the Presbyter, had he been alive, should have been censur'd for his Presumption. And Secondly, That the Presbyters and Deacons

* Concil. Hifp. 11. Cap. 5.

^{* &#}x27;AAA' ότι μυηθεν η όλως έκει πῶς γάς; έτω μύτε τύπος κυριακής μιήτε τις έκες Εκκλησίας άλλα μοήτε ο καιρός μυσήριων

^{† &#}x27;Αλλ' ότι ΚΟΛΛΟΥΘΟΣ πρεσδότερος ων έτελευτήσε, κό πασα Xsig KUTE YEYOVEN KXUEOS, &C.

Sacred Orders, which they had wrongfully receiv'd. This shews, that this Council were of Opinion that Presbyters could have no Essential Part in Ordination; and therefore that they are liable to Censure merely for Reading the Words of Ordination, which formally constitute a Presbyter or Deacon, tho' with the Allowance of his Bishop; who is not supposed to have Power to Authorize him to do that, which he only had Authority to do himself.

Upon what you have written, about the Form of Baptism, In the Name of the Father, &c. Sir, Give me Leave to recommend to your Perusal what is written by a very Learned Divine, and an Old Sufferer for the Church of England; Mr. Christopher Eldersield, in his Book of Regeneration and Baptism, from Pag. 183, to

Pag. 207.

I cannot but declare my Consent to what you have written; viz. That supposing it were (as it is not) possible, for the Church to be deprived at once of all her Bishops; it would be our Duty, as well as Safety, in that Destitution, to wait and pray, and hope for a new Revelation of the Will of God, rather than to take upon our selves to make Bishops, for which we have no Authority. And I concur with you also in your

your Conclusion, That no Doctrine what for ever can be proved false, [or, as I beg leave, to add, ought to be rejected] because Numbers of Men may be involved in the fad Consequences that arise from it. To which let me also add, More especially when they are involved in them, not without their bwn Knowledge, or by their own wilful Ignorance or Miltake, or, which is still worse, by Worldly Interests and Evil Passions. This, Sir, will appear plainly, if we confider the Received Principles of Christianity; which are either Speculative, or Practical; that is, either Doctrines, or Commands. By the Speculative Principles, I mean all the Received Doctrines of Faith. which we are bound to believe in order to Salvation; and by the Practical, those which oblige us to fome Practical Duty; which are again of Three Sorts, Moral, Ritual, and Political. And there are none of these Principles which some Men among us, in this Age of Destructive Laritude; will not give up, or ffrive to bend and relax, for Fear or Favour; when great Numbers of Men, especially of Men in Power, are concerned in the Confequences of them. To instance in one of the Speculative Principles: You cannot but know that fome do not like our Preaching up the Doctrine of Christ's being God, or God

of God, of the same Essence or Substance with the Father, and the Belief of it as neceffary to Salvation; because so many Arians and Socinians, and other inexcusable Unbelievers, are involved in the dangerous Consequences of that Doctrine: and for their fakes, and, it may be, fecretly for their own, they rack their Inventions to find out New, Loofe, and Evalive Expolitions of that Fundamental Mystery of Christianity, and express them in odd uncertain Terms, unknown to all Antiquity, and as different in Sense as in Sound, from the Language of the Catholick Church. I have faid Inexcusable Unbelievers, tho' these Gentlemen of Large Thoughts, and pretended Large Charity, would excuse them; because the Mystery is Incomprehensible, and the Manner of the Thing, as taught by the Catholick Church, Inconceivable by Human Understanding; but, let me fay, no otherwife inconceivable by us than some Natural Mysteries are; which, tho' we cannot conceive, yet we believe. They will tell us in Behalf of these Unbelievers, That Men's Minds are as different as their Faces; That our Brains, and the Cells in them, are of different Make; and, That all Men cannot believe alike. But, Sir, to shew the Vanity of such Apologies, let us suppose that some of our Countrymen e 4 were

were Trading among a People very remote from the Sea; imagine under the Foot of Mount Caucasus; and had told them, that the Waters of the River which run through the Capital City of England, did twice every Day, and sometimes oftner, run backwards up the same Channel, down which the Stream had run not long before; And that the King of that People, as well as the People, wondring at this Relation, should fend Letters to the Queen, to desire Her Majesty, that if it was true, the would be pleased to confirm the Truth of it by an Answer with her Royal Seal; and that, after he received Her Majesty's most Authentick Letter, should nevertheless declare he would not believe the Thing, because he could not conceive the Manner of it, nor how it could possibly be done; and thereupon also did brand the First Relators of this Inconceivable Natural Mystery, as Lyars, and then banish them out of his Dominions: Supposing all this, Sir; Do you think it were reasonable to make an Apology for such a Prince's obstinate Incredulity; who, upon the Authority of fuch Testimonies, would not believe the Thing, because it was not only above his Understanding, but that of all the Philofophers in his Kingdom? I fay, would it be reasonable for such a Prince, and his PhilofoPhilosophers, to disbelieve, or doubt of that Thing, after fuch undoubted Human Authority for the Truth of it; or for others to paliate or excuse their obstinate Unbelief, because Men's Minds are not all alike, and their Brains of different Make? Sir, I wish the Gentlemen, for whose Sake I have made this Comparison, would consider it, and no longer, under Pretence of Universal Charity, and the different Features Minds, write in fuch Manner of the great Mystery of our Religion, as to confirm our Doubters or Unbelievers in their Scepticism or Unbelief, and thereby give them Occasion to reject it as uncertain or false. rather than be involv'd in the Dreadful Confequence of their Unbelief, should it be, as it certainly is, a Divine Truth.

Then, as to the Practical Principles, which I call Precepts, or Commands, they are also as necessary to be observed, as the other are to be believed; and, if I may so speak, are as dear to God as any Article of Faith; and yet there is none of them, which some Men of Latitude among us will not soften, and trim up into another Sense, to please the Transgressors of them to their

Eternal Ruin.

Thus, Sir, that very Sect, which not only neglects, but despises the Two Sacraments as Temporary Institutions, or Ritual Ordi-

Ordinances, appointed only for the Infant State of the Church, are not only allowed the Title of Christians, but reckon'd in the ordinary State of Salvation, by some Free-Thinkers, in the Broad Way, which leadeth to Destruction. And then, as to the Political Doctrines, or Principles, relating to the Government of the Church; tho' it was the Confentient Belief of all Christians for Fifteen Hundred Years, that Bishops were the Successors of the Apostles, and as fuch only have Power to Ordain Ministers in the Church; yet have we Men, and Men of no ordinary Figures in the Church, that not only never Preach this Doctrine themselves, but do not love that others should Preach it, or Instruct the Youth in it; because, say they, It Unchurches the Foreign Churches. But, Sir, in the Name of God, is it this Receiv'd Principle of the Catholick Church that Unchurches Foreign Churches; or do they Unchurch themselves, in continuing wilful Transgressors of it? As, not to speak more of the Moral Precepts of Christianity; Is it, for Instance, the Doctrine of Sobriety, or Justice, or Temperance, or Purity, or Humility, that damns fo many Millions of Christians; or do they damn themselves by their wilful Violation of them? The Politive Laws of God are all Sacrofanct, especially those he hatb

bath Ordain'd for Government; and he will in no wife excuse the wilful Neglect, Contempt, or Transgression of them; but every fuch Transgression and Disobedience against the Polity of the Christian Theocracy, let the Number of Offenders be never so great, shall receive a just Recompence of Reward. And therefore judge, Sir, who act most like Primitive Christians, and the Faithful Servants of Christ: those, who in all Meekness and Charity, fet this Receiv'd Principle concerning the Occumenical Theocracy of the Mystical Ifrael, the Necessity of Conformity and Obedience, and the Consequences of Disobedience to it, before the other Churches; or those, who sooth and flatter them in their Error, because they are whole Nations; tho' most of them have abandon'd the Divine Order of Bishops, purely for Human Reasons of State; and particularly, because they have alienated the Revenues, by which they were maintained. Yet, Sir, the fame Perfons, who had rather this Principle were suppress'd, than that those Nations should, as they speak, be Unchurched by it, would (at least many of them) make no Difficulties to Unchurch Lesser Bodies of Christians by it; and let the Consequences which arise from it, have their full Force upon a few, tho' the Trafgreffion

on of the Principle, and the Confequences of the Transgression, equally affect a great as well as a fmall Number, and condemn whole Nations of Christians as much, and as effectually, as fingle Men. But thefe Gentlemen should consider, that they are the Multitudes, and great Numbers, that will be condemned at the Day of Judgment, Furthermore, Sir, you know, what indispensible Obligations lie upon all Christians, and Christian Nations, to profess the Faith once delivered to the Saints, and to contend earnestly for it; and accordingly, how carefully it was guarded, and how zealoufly contended for against all Hereticks, who (from the Beginning) oppos'd it, or any Part of it. And therefore, if we must believe, and contend for Divine Revelations, which have always been oppos'd; why should we not as zealously observe, and contend for that Divine Institution, which was never oppos'd for 1500 Years? I mean, that Form of Government which all Christianity receiv'd and practis'd for fo many Ages, as that only Ecclefiastical Polity, which was appointed by Christ to continue unto the End of the World.

Sir, I have taken Occasion from your Affertion to say thus much in Behalf of Episcopacy, as a Receiv'd Principle of Chriflianity; and from thence to shew, how it

concerns

concerns all our Divines, especially of the Episcopal Order, to set the Dangerous Consequences of Rejecting it, before the Foreign Churches; and thereupon to invite, encourage and exhort, nay, to conjure them in the Name of Christ, to join the Apostolical Government to the Apostolical Faith of the Church; that thereby they may become wholly Pure and Primitive, and not only in Part, but in Whole, as we are, and all Christian Nations ought to be. This, furely, would better become the Men of Higher Stations and Characters in the Church; than, in finful Complaifance to Foreign Churches, to condemn Books of most Excellent Instruction for the Younger Sort at School; because they teach them, that Bishops were Successors to the Apostles in the Church; and only have Power to Ordain, and send forth Labourers into God's Vineyard. These Gentlemen surely forget, That as the Nature of the Church, as a Sect, confifts in Doctrines; fo, as she is a Society, it consists in that Frame of Polity which God hath Ordained for the Government thereof. Wherefore, instead of Condemning, they should rather Recommend all fuch Books, as instruct the Laity (Young or Old) in Primitive Christianity; and encourage them to read all fuch Tracts and Discourses, in their own or any other Tongue,

Livili A Letter to the Author.

Tongue, as will give them true Views of the State of the Primitive Church in the Best and Purest Ages, and of the Manners of the Primitive Christians in them. And were this diligently done by the Clergy, the Church would soon find great Benefit, and God receive much Glory by it; and the Stray-Sheep of our Countries, after your Example, would return in Flocks to her Folds.

Your Enquiring Genius, and the Providence of God, led you to read fuch Books; and his Bleffing upon Reading of them, made you fee, and correct your Error. And the' you have an Advantage above most others of the Laity, in Understanding Latin; yet there is already a great deal written in English, to let Pious and Inquifitive Persons into the Knowledge of the Primirive Church, and Primirive Christianity: Such as Dr. Cave's Primitive Chriflianity; and his Learned and Elaborate Lives of the Fathers; Fleury, Of the Manners and Behaviour of the Primitive Christians, turn'd into English; The Ecclesiastical Historians, in a Noble New Edition, illufirsted with Maps by the Learned Dr. Wells; The Genuine Epiftles of the Apostolical Fathers, by the Learned Bishop Wake, which is come forth in a Second Edition: The Learned Mr. Bingham's Origines Ecclesiastica,

elefiastica, or Antiquities of the Christian Church; worthy to be read by all Men: The Second Part of the Clergyman's Vade Mecum, commended above: Mr. Reeves's Apologies of the Antient Christians; for which he well deserves the Thanks and Praise of all Lovers of Primitive Christianity; who cannot but delight to hear them fpeak in our Language the fame Things. with the same United Force of Wit and Reason, and with the same Charms of Eloquence that they did in their own. To these let me add the Sermons and other Tracts of the late Bishop Beveridge, wherein much of Primitive Christian Antiquity may be learned; as also the Sermons of the late Bishop Bull, (which will e're long fee the Light) and in which likewise many Primitive Christian Doctrines are taught. There are other Excellent Pens at Work in Books of the like Nature with thefe; and I cannot but hope, that God hath excited the Spirit of Cultivating the more Early Ecclesiastical Antiquities, in Mercy to his Church. I could name * feveral other English Tracts upon several Subjects, full of Primitive Christian Divinity, were such a Bibliotheque fit for this Place. And befides those which are written in English, there are many Excellent Pieces of the

^{*} As the Principles of the Cyprianick Age, and the Defence of it, worthy to be read by all Learned Men.

fame Kinds written in French: As Du Pin's Nouvelle Bibliotheque des Auteurs Ecclesiastiques, translated into English: Tillemont's Memoires, Pour servir à l' Histoire Ecclesiastique, which also deserves to be translated : The Works of St. Cyprian, in French; which I cannot but wish that all Englishmen, who are not versed in Latin, but understand that Language, would carefully read. Were our People exercised in such Writings as these, and their Minds season'd with the Antient Doctrines and Principles which are in them, we should soon see the Spirit of Primitive Christianity begin to revive among them, in the Soundness and Orthodoxy of their Faith, in the Piety of their Practice, in their Zeal for the Divine Institutions, in their Love and Reverence of the Clergy, and in their Prayers and Endeavours, for supplying whatever is wanting to make the Church of England (in the Sanctity of her Clergy and People, and in the Strictness of her Discipline, and every other thing) as Pure, and Perfect, and Venerable, as the Primitive Church.

Sir, Your Book, had I Time to write them, would furnish me with Matter for more Useful Reslections and Observations; but these are sufficient to shew you, with how much Diligence and Delight it hath been read over by

> Tour Friend, and Servant, GEO. HICKES.

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Preliminary Discourse

OF THE

Various Opinions of the Fathers concerning Re-baptization, and Invalid Baptisms: with REMARKS.

N St. Cyprian's Days, about the middle of the third Century, arose a great Debate in the Church concerning the Validity of Baptism, administer'd by such as were then either Hereticks or Schismaticks: St. Cyprian, with the rest of the Bishops of the African Churches, together with many of the Eastern Bishops, maintain'd, "That Catholick Bi-" shops were obliged to condemn all such " Baptisms, and to hold them void and null, " and by consequence not strait to confirm, " but first to baptize all fuch, as having re-" ceived no other than those False Baptisms, " in those False and Antichristian Communi-" ons, left them, and came over to the One, " True, Catholick, and only Salutary Com-" munion.

" Stephen Bishop of Rome, and his Party,
"maintain'd, That by the Evangelical Law
B "Catholick

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Catholick Bishops were bound to ratify Heretical and Schismatical Baptisms, and to hold them Good and Valid, and to ad-" mit fuch as having been baptized by Hereticks or Schismaticks, deserted them, and came over to the True Catholick Communion, without giving them Catholick Bap-" tism, or using any other Rite at their Re-" ception, than that of Impoling the Hand " for the Collation of the Holy Ghost. "The Stephanians muster'd up a great ma-" ny Arguments for the Validity of fuch Baptisms; they pleaded that Hereticks them-" felves were not fo nice, as to baptize those " who came over from other Herefies to their " Communion: That all Catechumeni, who " died unbaptized, were not therefore damn-" ed; much less those who had received Bap-" tism, tho' from Hereticks or Schismaticks: "That to refuse those who were willing to " forfake Herefy or Schism, unless they would " consent to be re-baptiz'd, was to obstruct " their coming over: That those who had 61 been baptized by Philip in Samaria, were " not re-baptized by the Apostles when they " came among them (Acts 8.) and that they " received Imposition of Hands only, for the " Collation of the Holy Ghost: That tho? " some in St. Paul's Time preach'd Christ out " of Envy and Strife, i. e. from a Contentious " and Schifmatical Humour, yet he was plea-" sed that Christ was preached (Phil. 1. 15.)

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" That some Schismaticks, particularly the Novatians, observed the due Form, and " proposed the due Interrogatories in Bap-" tism: That the Efficacy of the Sacraments " did not depend on the Orthodoxy or the " Charity of the Administrators; and that if " Persons were baptiz'd in the Name of Christ " any manner of way, it was no matter who " baptized them: But the main Argument " (as St. Austin afterwards reckon'd it) was, " that Stephen Bishop of Rome had had it " handed down to him by constant Tradi-" tion from St. Peter and St. Paul, Founders " of the Church of Rome; that those who " came over from Heretical or Schismatical " Communions, to the Communion of the " True Catholick Church, should not be re-" baptized; and that all his Predecessors, Bi-" shops of Rome, since the Days of those Apo-" ftles, had always conform'd their Practice " to fuch unquestionable Tradition; they " had always Ratified, never Repudiated He-" retical or Schismatical Baptism. "The Arguments of the Cyprianists against " the Validity of fuch Baptisms were briefly " these. St. Cyprian rejects the Baptisms of " Novatianus upon this very Score, that he " was not a Bishop; Cornelius was the only

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"True Bishop of Rome; no Valid Baptisms could be performed in that Church but by him, or in dependance on him: Novatia-

" nus disowned all Dependance on him, sepa-

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" rated from him, and pretended to be Bi-" shop of Rome in Opposition to him; his " Baptisms therefore could not be Valid, they " could not be True Christian Sacraments, " St. Cyprian's 69 Epist. And in the same " Epistle these Three [to set up an Episcopal " Chair] [to assume a Primacy] [and to pre-" tend to a Sovereign or Independent Power " of Baptizing and Offering, i. e. Confecra-" ting the Holy Eucharist] he plainly makes " Equivalent Phrases, and by them expresses " the one Crime of Novatianus in standing up " as an Anti-bishop to Cornelius: That all his " Ministrations were of the same Kidney with " those of Corah, Dathan and Abiram, which " were wicked, damnable and naught, because " perform'd in Opposition to the High-Priest " Aaron: That it was unaccountable in BI-" SHOPS to Ratify Heretical or Schismatical " Baptisms; it was a Prostitution of the Ho-" nour both of the Catholick Church and the " EPISCOPAL COLLEGE; it tended to " hinder People from coming over from He-" refy or Schifm; it encourag'd them to think " themselves safe and secure enough in either; " for if there they had true Baptism, why not " likewise a true Church and true Remission " of Sins? To weaken the Authority of a pre-" tended Custom to the contrary, he lays it " down for an undoubted Truth, That we " are not to be determined by any CUS-" TOMS of that nature, but to examine " whether

various Opinions of the Fathers, &c. 5

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whether they will bear the Test of Reason. " He affembled at Carthage a Council of 71 " Bishops, who confirmed all that had been " determined a little before in another Synod " held in the same City, concerning the Bap-" tism of Hereticks, viz. that it was null and " void; and about the fame time, immedi-" ately after this Council, he writ a long Let-" ter to Jubaianus, a Bishop who had consult-" ed him about this Question, wherein he " urges abundance of Reasons and Texts of " Scripture to Support his own Opinion, and " answered the Objections that were brought " against it. In another Letter to Pompey Bi-" shop of Sabra, he opposes the TRUTH of " the Gospel, and the FIRST TRADITI-" ONS of the Apostles, both to the Custom " and Tradition which Stephen had alledg'd " for himself. Firmilian Bishop of Cesarea in " Cappadocia, in his Letter to St. Cyprian, openly condemns the Procedure of Stephen Bishop of Rome [who had answered St. Cy-" prian very roughly] extols St. Cyprian's Con-" duct, declares himself entirely in favour of " his Opinion, proves it by feveral Reasons, " and affures him it was the ancient Custom " of the Afiatick Churches, and that it had " been regulated many Years before in two " Numerous Synods held at Synnada and Ico-" nium. The same Firmilian answers Siephen's " Plea of the constant Tradition he had hand-" ed down to him from St. Peter and St. Paul, " as B 3

" as before mentioned; that his, viz. Stephen's Allegation was utterly false, he could have no fuch Tradition from those Apostles (i. e. " St. Peter and St. Paul) from whom he pre-" tended to have it, and that for this very good " reason, that in their Days there were no He-" retical Communions, by consequence no " Heretical Baptisms, no Baptisms out of the " true Communion of the Church Catholick, " and that therefore he flander'd them by fa-" thering fuch a Tradition on them, feeing it " was certain that they taught the quite con-" trary in their Epistles; that St. Paul (Acts " 19) re-baptized those who had been bapti-" zed by John the Baptist, ought not we then " (fays he) to baptize those who come from " Herefy to the Church? Will any Man fay " that the Bishops now a-days are greater " than St. Paul was? which they must needs " be, if they are able to do that which he could " not, if they by Imposition of Hands only, can " give the HolyGhost to Hereticks when they " come to them." St. Cyprian in his Letter to Jubaianus reasons to this purpose against the "Tis evident Validity of fuch Baptisms. where and by whom the REMISSION OF " SINS (which is given in Baptism) can be " given; for our Lord gave first to Peter, &c. that Power, that what soever he should loofe on Earth, should be loofed in Heaven; then, " after his Refurrection, he gave it to all the " Apostles, when he said (John 20. 21, 22,

various Opinions of the Fathers, &c. 7

4 23.) As my Father hath fent me, &c. Whence " we learn, that none have Authority to " BAPTIZE and REMIT SINS but the " BISHOPS, and those who are founded in " the Evangelical Law, and our Lord's Infti-" tution, and that nothing can be bound or 4 loofed out of the Church, feeing there is none " there who has the Power of Binding and " Loofing. Jefus Christ (fays Fortunatus in the " Venerable Council of Carthage, Anno 256) " our Lord and God, the Son of God the Fa-" ther and Creator, built his Church upon a " Rock, and not upon Herefy, and he gave " the Power of Baptizing to BISHOPS, and " not to Hereticks. Those therefore who are

" out of the Church, and stand against Christ,

" and featter his Flock, cannot baptize, being

" out of the Church."

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It would be endless to mention all the Testimonies and Arguments brought in that Age against the Validity of such Baptisms, I shall therefore name but one more, which feems to be of great moment for the Discovery of what was meant by Hereticks and Schismaticks in those Days; and that is Firmilian, who in one of his Letters fays, "That " he, and all the Bishops who met with him " in the Synod of Iconium, decreed that all " those should be holden as Unbaptized, who " were Baptized by fuch as had once been " Bishops in the Catholick Church, if they were Baptized by them after they had SE-

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" PARATED from the Church." By which, and the other Monuments of that Age, it is evident, they held, that even Bishops, and all other lawful Ministers, loft their VERY AU-THORITY to do any thing more in the Ministerial Functions, when they either Schifmatically or Heretically separated themselves from the Church of Christ. Hence doubtless it came to pass that St. Cyprian and his Collegues esteemed all their Ministerial Acts, done while in Schism or Herefy, to be Nulf and Void, and confequently that the supposed Sacraments administred by them, and those whom they ordained, were no true Christian Sacraments, and therefore Invalid and Ineffectual. This, I fay, appears to me to be the true Foundation of that great Difpute concerning the Validity of Heretical and Schismatical Baptisms, and which "St. Cyprian mana-" ged with so much Christian Humility and " Charity, that tho' Stephen Bishop of Rome " was fo far from agreeing to the Reasons of " the Africans (whether because he imagin'd " they had a Design to condemn the Roman " Church, or because he thought this Que-" ftion was of too great consequence) that " he was enrag'd against St. Cyprian and his " Collegues, and used their Deputies ill; nay, " he prohibited all Christians belonging to " his Church to receive or lodge them, de-" priving them not only of Ecclesiastical " Communion, but also refusing them the " common

" common Civilities of Hospitality; yet he " [i. e. St. Cyprian] could not think of break-"ing Peace with them, of giving up Com-" munion with them, of Abstaining or Ex-" communicating them; notwithstanding Ste-" phen had taken upon him to excommunicate " those who oppos'd the Ratification of Here-" tical and Schismatical Baptisms. Upon the " whole, the Persecution of the Church by " Valerian, Anno 257. put an end to this " Controversy. St. Cyprian NEVER alter'd " his Opinion; the Greek Churches were, for " a long time after him, divided upon this " Question: The Council of Arles first de-" cided it in the West; St. Austin followed its " Decision; the Western Church has embrac'd " this Opinion; viz. That Baptism by Here-" ticks, in the Name of the Trinity, is Valid: " And tho' the Eastern Churches have not a-" greed with her absolutely in this Point, yet " they always made a Distinction between " Hereticks, and differently receiv'd them. In the Canons that are call'd Apostolical, we have these Remarkable Canons, according

to the Division of Cotelerius.

Canon 38. "We order, that a Bishop, " Priest or Deacon, who has receiv'd Bap-" tism, &c. from an Heretick, be depo-" fed; - or, as the Learned Author of the Clergy-man's Vade-Mecum observes, " The Bi-" Shop, Priest or Deacon, who allows the Bap-" tism, &c. of Hereticks.

Canon

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Canon 39. "If a Bishop or Priest do again Baptize one who HAS REALLY received Baptism before; or if he do not Baptize one that has been polluted by Wicked Men; (i. e. Baptized by Hereticks, See Canon 38.) Let him be deposed, as one that makes NO DISTINCTION betwixt PRIESTS and

" PRETENDERS.

" In the 4th Century, St. Athansius reiects the Baptism of Hereticks. Pacianus " fays, That Baptism purifies from Sins, and " Unction brings down the Holy Spirit; and " both the One and the Other are apply'd by the " Hand and the Mouth of the Bishop. Optatus, " That the Donatists (who, by the way, were " Schismaticks) " committed a great Crime " in Reiterating Baptism: (Where 'tis to be noted, That they Re-baptized the very Catholicks who came over to them.) " That 'tis not he " who gives this Sacrament of Baptilm, that " confers the Graces; but the Faith of him " that receives it, and the Virtue of the Tri-" nity. We ask (fays he) if it be Lawful to " repeat Baptism given in the Name of the " Trinity? Ye maintain that it is Lawful; We fay that it is forbidden: The People " are in Suspence. Let us therefore search after " the Will of our Father, in the Gospel; which " will inform us, That he who hath been " once washed, needs not to be washed a-" gain: Wherefore (adds he) We do not " Re-baptize those who have been Baptized, " when

various Opinions of the Fathers, &c. 11

"when they return again to us. He proves against the Donatists, "That the Holiness of the Minister does not contribute to the "Validity of the Sacrament of Baptism; and that, because the Effect of the Sacrament is owing to God only; and in short, because the Sacraments are Holy, and do "Sanctify by themselves. Yet he seems to think, "That we ought to Re-baptize those who were Baptized by Hereticks; but does not make the same Determination concerning those who were Baptized by Schifmaticks.

"The Council of Eliberis, Anno 305, Ca"non 38, declares, That a Christian who is
"neither Penitent, (i. e. not under Penance,) nor a Bigamist, may Baptize in a
"Case of NECESSITY, those who are on a
"Journey, being at a great distance from a
"Church, upon Condition that he present
him to the Bishop, if he survive, to be

Here it ought to be observed, that this Ancient Council was not a General one; and so its Canon could not thus authorize all Lay-Christians; it extended no farther than to the Subjects of those Bishops there assembled. And therefore our Lay-Baptizers cannot act by virtue of this Canon; especially considering further, that this Canon was not made as Declarative of any Proper Inherent Right or Authority that Lay-Christians, AS SUCH, had

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to Baptize: It only appointed Some to do this, who had not Authority to do it before of them-Besides, it is plainly restrain'd to such as were in Communion with, and Subjection to their Bishops; they were not to be under PENANCE, &c. And therefore if this had been a General Council, as it certainly was not, our Lay-Baptizers who act in Opposition to Episcopacy, could have receiv'd no Authority from this Canon.

" The Council of Arles, call'd by the Em-" peror Anno 314, confifting of Thirty three

"Western Bishops, Canon 8. determines the

" famous QUESTION about the Re bapti-" zation of Hereticks, and ordains concerning

" the Africans, who had ALWAYS Re-bap-

" riz'd them, That if any one leave a Herefy,

" and return to the Church, he shall be ask'd " concerning the Creed; and if it be known

" that he was Baptiz'd in the Name of the Fa-" ther, of the Son, and of the Holy Ghost, Im-

" position of Hands only, shall be given him, that he may receive the Holy Spirit: But if

" he does not acknowledge the Trinity," I suppose 'ris meant, if while a Heretick he did not acknowledge the Trinity, or if the Heretick who Baptiz'd him did not acknowledge the Trinity, (the latter is the most likely) " he

" shall be Re-baptiz'd.

By the way, in this Canon there is not one Word about LAY-BAPTISM: And as for the Hereticks who then Baptiz'd, they had always,

various Opinions of the Fathers,&c. 13

ways, or at least most commonly, received Ordination from the Hands of some CATHOLICK BISHOP or other; nay, generally the HERETICAL BISHOPS were Consecrated before they fell into Heresy, by CATHOLICK BISHOPS, or else afterwards by some Trick or other, got private Consecration from them, that so their Heresies might go down the better with the People: And the same we find concerning Schismaticks in those Days.

I desire that this may be more particularly taken notice of; because it effectually silences all Objections brought from this Council's allowing of the Validity of Heretical and Schifmatical Baptisms. For such their Allowance is no ways favourable to the Baptisms we are now disputing against; for they are not only Lay, but Anti-Episcopal Baptisms; which were

not the Subject of this Council.

The Council of Nice, Anno 325, confifting of about 300 Bishops, Canon 19, ordains, "That the Paulianists (who, by the way, did not Baptize in the Name of the Father, Son, and Holy Ghost) "shall be Re-baptiz'd who

" return to the Church.

After the Council of Nice; It was a Prevailing Principle, "That those whom a Laick "Baptizeth are to be Re-baptized; for it was "the undoubted Principle whereby the Orthodox "confuted the Luciferians, who began their "Schism, upon occasion of the Council of "Alexandria's allowing the Ordination of the

Arian

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"Arian Bishops:" For thus the Orthodox argued against those Schismaticks: Those whom a Laick Baptizeth are to be Re-baptiz'd; but those whom an Arian Priest Baptizeth, are not to be Re-baptiz'd; therefore an Arian Priest is not a Laick. And even Lucifer himself, the Author of that Schism, granted the Major Proposition to be true.

In the Council of Carthage, Anno 348, before they proceeded to make Canons, the Prefident advis'd thus: "We must have such re-

" gard to this time of Peace, that we neither weaken the Obligation of the Laws, nor

" yet prejudice the present Unity by TOO "MUCH SEVERITY. Then the first Head

" propos'd was about Re-baptization; he

" ask'd whether that Man ought to be Re-" baptiz'd who at his Baptism made Professi-

" on of believing the Trinity. The BISHOPS

" answered, God forbid; We declare that this Re-baptization is unlawful, contrary

" to the Orthodox Faith, and the Ecclefiatti-

" cal Discipline.

St. Basil Bishop of Casarea Anno 369, says,

"Those whom a Laick Baptizeth are to be Re-"baptiz'd; he also maintains, that the Anci-

" ents were persuaded that the Baptism of

" Hereticks was ABSOLUTELY void: As

" for Schismaticks, he likes well enough St. "Cyprian and Firmilian's subjecting them to

" the SAME LAW; because being SEPA-

"RATE from the Church, they had not the Holy

various Opinions of the Fathers, &c. 15

"holy Spirit, and so could not give it; but
"fays, he would not hinder the allowing of
"the Baptisms of Schismaticks, since the Bi"shops of Asia had thought it convenient to
"admit them: But tho' the Encratives were
"Schismaticks, he declares that their Bap"tism ought not to be approved, and that
"those ought to be re-baptized to whom
"they had given Baptism, because they gave
"it with Precipitation, on purpose to HIN"DER the receiving of it from the Church;
"nevertheless, if the contrary Custom [of allowing the Baptism of Hereticks and Schisma"ticks] were established, he confesses it ought
"to be followed."

The Council of Laodicea, between Anno 360 and 370, Canon 8. fays, "That they must be "wholly Baptized anew who come from the

" Sect of the Montanists."

The third Council of Constantinople, Anno 383, in the last Canon, concerning the Manner of receiving Hereticks, who offer themselves to return into the Bosom of the Church, it is ordained, "That the Arians, Macedonians, a Sabbatians, Novatians, Quartodecimani, Te"tratites and Apollinarists, shall be received after they have made Profession of their
"Faith, and anathematiz'd their Errors, by the Unction of the holy Spirit, and the Chrism wherewith they shall be anointed on the Forehead, the Eyes, the Hands, the Mouth, the Ears, at the pronouncing of these

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" thele Words, This is the Seal of the hely Spi-

" rit. As to the Eunomians, the Montanists, the Sabellians, and all the other Hereticks.

" the Council ordains that they shall be re-

" ceived like Pagans, &c. and at last they

" shall be Baptized."

"The Council of Capua, Anno 390, decla"red, That it was not lawful to use Re-bap"tization, RE-ORDINATION, and the

" TRANSLATION of BISHOPS,

The fecond Council of Carthage, Anno 390, in the 8th Canon declares, "That if a Priest Excommunicated by his own Bishop, undertake to offer up the Sacrifices in private, and to set up ALTAR against ALTAR, thereby making a SCHISM, he ought to be anathematized, because there is but ONE CHURCH, and ONE BAPTISM." My Remark upon this Canon is, That this ONE BAPTISM cannot be supposed to be out of this ONE CHURCH, and therefore is only in it.

The third Council of Carthage, Anno 398, Canon 100, fays, "That a Woman ought

" not to take upon her to baptize."

"St. Chryfostom Archbishop of Constantinople,

"Anno 398, is express for the Invalidity of

" Lay-Baptism, and that it can be no more administred by a Laick than the Eucharist.

" (fays he) — But all these are Things which can be administred BY NO OTHER MAN

" LIVING but by those SACRED HANDS

"ALONE,

various Opinions of the Fathers,&c. 17

" ALONE, the Hands I fay of the PRIEST.

Chryf. Lib. III. de Sacerd. C. 5.

"In the 5th Century flourish'd St. Augustin, Bishop of Hipo in Africa; he argued vigorously against the Donatists, who began their SCHISM by a Separation of some African Bishops, and proceeded so far as to reckon all other Churches as unclean, and indeed to be no Churches at all; and consequently when any Catholick came over to their Party, they would not admit him without Rebaptization, making use of St. Cyprian and his Collegues Authority, who taught, That Baptism administred by Hereticks and Schismaticks could not be valid, because they were out of the Church; and the Donatists esteemed the Catholicks to be no

better than such."
St. Augustin; in Opposition to them, under-

takes to prove, "That the his Party were "not the Church, yet the Donatists were not to baptize them a second time; he confes-

" ses, that Baptism performed without na-"ming the TRINITY, is Null; but affirms,

"That if it be administred in the Name of the TRINITY, it is Valid, WHOSOEVER

" he be that administers it, and ought not to be repeated: That neither the Minister's

" FAITH as to Religion, nor his Sanctity, " avail any thing to the Validity of Baptism:
"That it is God, and not the Minister, who

"That it is God, and not the Minister, who gives

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" gives the holy Spirit, and worketh the Re-

But here, before I proceed further, I must observe, that it does not hence follow, that because the Faith or Sanctity of the Minister avails nothing to the Validity of Baptism, therefore his AUTHORITY by which he acts, avails nothing thereto: For AUTHO-RITY may very well be, and often is DIS-TINCT and SEPARATE from both those excellent Qualities. And again; Every one will grant, that it is God, and not the Minifter, who gives the Holy Spirit, &c. then? Does it thence follow that any Person may stand in God's stead, as appointed by him to Administer? Can it be reasonably expected that God should concur with the USURPATIONS of those who act therein without HIS COMMISSION, nay, and in OPPOSITION thereto [as is the Case with us?] Certainly no; it cannot: For, however he may dispense with the WANT of a Sacrament, yet he has no where promifed to give EFFICACY to those Administrations, which are in any Respect contrary to the Essentials of his own Institutions; and to me it feems a mere Fool-hardiness and Presumption to expect it.

But to proceed:

St. Augustin, in the 7th Book of Baptism, Cap. 53. says thus: "It is asked whether that "Baptism is to be approved which is admi-"nistred

" niftred by an Unbaptized Person, who out " of Curiofity has learned the Way of bapti-" zing among Christians? It is asked further, " Whether it be necessary for the Validity of " Baptism, that he who either administers or " receives it, be fincere? And if they should " be only in Jest, whether their Baptism " ought to be administred again in the " Church? Whether Baptism conferr'd in " Derision, as that would be, which should " be administred by a Comedian, might be accounted Valid? Whether Baptism admi-" nistred by an Actor may become Valid, " when he that receives it is well dispos'd?" He answers to these, and such like Queftions, "That the securest way is to return " no Answer to Questions that never were " decided in any Council, General or Natio-" nal. But he adds; Should any Man, meet-" ing with me at fuch Council, ask my Ad-" vice about these Questions, and that it were " my Turn to declare my Opinion, having " not heard other Mens Opinions, which I " might prefer before my own, &c. I should " without difficulty acknowledge, that they " all receive Baptism truly, in any Place " whatfoever, and by WHOMSOEVER ad-" ministred, if on their Part they receive it " with Faith and Sincerity. I am apt also " to believe, that fuch as receive Baptism in

" the Church, or in what is supposed to be the Church, are truly baptized, as to the

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" Sacra-

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" Sacramental Part of the Action, whatfo-" ever be their Intention: But as for Baptism

" administred and received out of the Church,

" in Raillery, Contempt, and to make Sport,
" I could not approve the same without a

" Revelation."

He endeavours to overthrow the Reasons and Testimonies of the Cyprianists against the Validity of Heretical and Schismatical Baptisms by the Comparison of consealed Hereticks and evil Ministers, with known Hereticks and Schifmaticks. " For (fays he) if the Baptism admi-" niftred by the FORMER is Valid, and not " to be renewed, why should not the same " thing be faid of the LATTER, fince all the " Reasons that are alledg'd for the Nullity of " the Baptism of Hereticks, may also belong " to evil Ministers? It is faid, for Example, " That to give the Holy Ghost, one must have it: "That Hereticks have it not; and confequently " that they cannot give it. Why may we not " reason after the same manner concerning

"Baptism conferr'd by conceal'd Hereticks,

" or by wicked Priefts? Have they the Holy

" Ghost to give?" Thus St. Augustin.

I cannot but take Notice here, that this Great Man does not appear (to me) to have made the Comparison according to the Defign of St. Cyprian and his Collegues: for, by the manner of handling this Dispute in those Days, 'tis plain to me that the Hereticks and Schifmaticks were supposed to be (by their separating

rating themselves from the Communion of the Church) AS EXCOMMUNICATE, and confequently to have loft all Valid Power and Authority for the Administration of Christian Sacraments, being themselves out of the Church: Whereas the Conceal'd Heretick and Evil Minifer, not having separated themselves from, nor been excluded out of the Church, cannot, during this their Secrefy, lofe that VI-SIBLE AUTHORITY wherewith they were at first invested; and we have no OTHER Authority to trust to, except we had the Gift of difcerning Spirits. So that the Reasons against the Validity of Baptism administred by KNOWN Self-Excommunicate Hereticks and Schismaticks, will not equally hold good against the Validity of Baptism conferr'd by UNKNOWN Hereticks and Evil Priefts, who still continue in external Communion with the CHURCH, because the former were by the Cyprianists supposed to have not, but the latter have that VISIBLE AUTHORITY and COMMISSION, which Christ gave them to administer his Sacraments, as is plain from the Example of Judas Iscariot, whom our Saviour vested with the divine Commission, notwithstanding his great Wickedness.

Leo Bishop of Rome in his 18th Answer to several Questions put to him by Rusticus Bishop of Norbonne, Anno 442, says, "That it is fusficient to lay Hands upon, and call upon the Holy Spirit, over those that do remem-

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" ber that they have been Baptized, but

" know not in what Sect."

Gennadius, a Priest of Marseille, affirms,

"That there is BUT ONE BAPTISM, and "that we must not baptize them again who

" have been baptized by Hereticks, with the

"Invocation of the Name of the Trinity;
but they who have not been baptized in

" the Name of the Trinity, ought to be re-

" baptized, because such a Baptism is not

" true."

The second Council of Arles, Canon 17, says, "The Bonosiaci, who baptize as well as "the Arians, in the Name of the Trinity; it is sufficient to admit them into the Church

" by Chrism, and Imposition of Hands."

St. Gregory, about the latter End of the 6th Century, speaking about the Return of several Sorts of Hereticks into the Church, says, "That they are Baptized when they RE-" ENTER into the Church; the Baptism

" which they have received, not being true, if fince it was not given in the Name of the

"Trinity. When it is UNCERTAIN whe-

" ther a Person has been Baptized or Con-"firmed, we must Baptize or Confirm them.

" rather than fuffer them to perish in this

" Doubt.

Gregory II. a little after, Anno 700, in his Decretal Epistle, answering several Questions put to him by Boniface, Article 8. " forbids to "Re-baptize those who have been once Bap-" tized

various Opinions of the Fathers, &c. 23

" tized in the Name of the Trinity, altho' it

" were by a wicked Prieft.

"Gregory III. Orders that they shall be "Baptized again in the Name of the Trinity, "who have been Baptized by Heathens. And

" also that those shall be Re-baptized, who

" have been Baptized by a Priest that hath

"Sacrificed to Jupiter, or eaten Meat offer'd to Idols. Thus far I think may suffice to have Collected what has been said about Re-

baptization.

And I should not have given my felf, or the Reader, the Trouble of this Account of Men's various Judgments and Opinions in this Case; were it not that I expected to hear from some, that I had wholly neglected to search into Antiquity, concerning the Sense of the Primitive Fathers about it. To Obviate which Objection, and because I have been told, that " it becomes me to rest satisfied in the Determinations of the Christian Church about "this matter, I thought it not amiss to enquire into them thus far; to the intent, that I might fee whether I could procure any WELL-GROUNDED Satisfaction from their Authority; and indeed I must acknowledge, that if this had been a Thing Indifferent in its own Nature, and not DETERMINED by the Word of God, but left to the Wisdom and Prudence of the Church to Decree as she should think convenient and necessary, I ought to have acquiesc'd with her Determinations; C 4

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If the had in General Council made any about Unauthoriz'd and Anti-Episcopal Baptisms, which in Truth the has not; nor any Provincial Council neither, as it plain by the foregoing Collection.

The Church of Rome has indeed assum'd to herself a pretended Power of declaring all Baptisms in or with Water in the Name of the Father, and of the Son, and of the Holy Ghost, by whomfoever administer'd, whether by a Woman or Layman, Heretick or Orthodox, Communicant or Schismatick, of what fort soever, to be Good and Valid: But this Her Determination ought to be brought to the Test, and weigh'd

in the Ballance of the Sanctuary.

Baptism, and all things Essential thereto, are Fundamentals of Christianity; 'tis (in the Apostles Stile) a Principle of the Doctrine of Christ; 'tis a Positive Institution made by God Himself; and the Holy Scriptures as interpreted by the Doctrine and Practice of the Primitive Catholick Church, are CLEAR ENOUGH for the Determination of all the Necessaries thereof, as well as of all other Fundamental Points of our Religion; and therefore the Decrees of some Particular Pathers and Councils have no more weight with me in this matter (of Lay-Baptism) than what they receive from their Conformity to thole Divine Oracles, which are the only Original Rule of our Faith and Practice in Fundamentals, as all found Protestants have affirm'd. Įţ

various Opinions of the Fathers, &c. 25

If any shall ask me, who must be Judge between you and the Councils? I answer, The same that must be Judge between the Contradictions Canons of Different Councils; the same that must be Judge between me, and a Council that Commands me to Worship Saints and Angels, &c. Now who this is upon Earth, I cannot tell; a Living Infallible Judge we have none; and therefore I must look for a Rule or Guide, i. e. the Holy Scripture; and if the Councils and I Differ about this Rule, I must have recourse to the BEST and PUREST Ages of Christianity, and see what the Apostolick Fathers, and the Councils next after them, understood by that Rule, After all, I must be allow'd a Judgment of Discretion for my self; in Conjunction with these, and a JUST DEFERENCE to the Canons of that particular Church whereof I am, or ought to be a Member; and by all these Methods, I am brought to conclude for my felf, that Lay-Baptism, BY ONE IN OPPOSITION to the Church, can never be Good and Valid.

'Tis by this Rule that I reckon the Councils of Carthage, Iconium and Synnada, together with the Customs of the Asiatick and African Churches, confirming St. Cyprian's Doctrine, have as much (if not more) Authority to sway my Judgement in the Matter of Heretical and Schismatical Baptisms; as the Council of Arles, and the After-Determinations of other Coun-

cils

Council, either General or Provincial, till the Corrupt Ones of the Church of Rome.

I am very well fatisfied that there is but ONE TRUE CHRISTIAN BAPTISM, which ought not to be repeated upon those who have receiv'd it: I find my self under an Impossibility to believe, that this ONE BAPTISM is any other, than what Christ himself Instituted Just before his Ascension into Heaven; I reckon an Essential Part of this Institution (and I humbly hope in the Sequel of this Discourse to prove it) to be the DIVINE AUTHORITY of the ADMINISTRATOR as well as the Water, and the Form of Administration.

I cannot be satisfied, that the Person who is said to have Baptiz'd me, ever had this Authority; nay, I am fully convinc'd of the con-

trary;

trary; and also, that he was actually in opposition to it; and tho' his meaning were never fo good, yet I cannot think God concurr'd with fuch an Usurpation, when it was done without Any Necessity at all, in a Christian Country, where truly Authoriz'd Ministers might have been had with as much, if not greater ease and speed than he: For which Reasons I find no solid Foundation for believing, that I have received this ONE BAPTISM, especially since I my self should with great Reason have refus'd his Administration, as it would have been my Duty, if I had been put to my own free Choice; which, it's certain, I could not then, being but an Infant. I doubt not but some will say, "That I need not concern my self so much about that which I had no hand in, and wherein I " was wholly Passive; if there was any Fault in " such my Baptism, 'twas none of mine, but theirs who had the Care of me: To whom I return this short Answer, That the Parent's, or Godfather's and Godmother's Act and Deed is interpretatively the Child's, and he must make it really his own when he comes to Years, by taking it upon himself; so that if THEN he owns their Sinful A& (knowing it to be such) he makes himself PARTAKER with them in the Sin.

But to return once more to the Dispute in St. Cyprian's time, and the Decrees then and fince made about it; I cannot Dissemble my Thoughts, that the Arguments and Determinations

minations against his Doctrine and Practice. having nothing of that Reason and Solidity, which an Inquisitive Person might justly expect in them: And that on the contrary, St. Cyprian and his Colleagues defend their Affertion [that the Baptisms of Hereticks and Schismaticks are Invalid] with fo much Judgment and Cogency of Argument, (founded upon the Topick of Such Hereticks and Schismaticks, being destitute of Holy Orders while they were out of the Church of Christ) that I wonder how it could possibly have come to pass, that their Doctrine should be afterwards exploded; especially when I confider, that what they taught and practic'd herein, was confirmed by NU-MEROUS COUNCILS in those earlier Days, wherein Truth was more prevalent than afterwards; and Tertullian long before affirm'd the fame thing, " That Baptism is reserved to the " Bishop: Hereticks are not able to give it, " because they have it not; and therefore it " is that we have a RULE to Re-baptize 66 them.

Here Tertullian talks of a Rule to Baptize such Persons; which plainly shews, that he is not speaking so much of his own Private Opinion as of the Law and Practice of the Church. This is his relation of Matter of Fact; and as such, to be received for a Testimony of the Church's Opinion concerning the Baptism of Hereticks, in his Days. But his strange odd Notions (in his Exhortation to Chastity,

Chastity, and his Book of Baptism) " That "Laicks are Priests, because it is written, "Christ " hath made us Kings and Priests unto God " and his Father: That when Three are ga-" ther'd together altho' they be Laicks they make a Church; and that Laymen may Baptize in Cafe " of Necessity and Absence of a Priest"; these appear to be only his own particular Sentiments, and he cannot be call'd a Witness of the Churches Custom and Allowance in these things ; for he talks of no Rule, no Law of the Church relating to them, as he does when he speaks of the Baptism of Hereticks, by faying we have a Rule to re-baptize them. And 'tis certain, that no Church, till the 4th Century, can be produc'd to have any Rule for the allowance of Lay Baptism, and then, none but the Council of Eliberis, which I have before observ'd and remark'd on Pag. 11. On the contrary, against Lay Baptism we have the Testimonies of St. Basil, St. Chrysostome, and the Catholicks disputing with the Luciferians in the same Century, which is more than a Ballance against Tertullian's private Opinion concerning such Baptism, &c. But to go still further backward to the Days wherein some of the Apostles might be still living; St. Ignatius, a Glorious Martyr, and Bishop of Antioch, Anno Dom. 71. in his Epistle to the Smyrneans, fays, " Let that SACRAMENT be " judg'd effectual and firm, which is dispens'd " by the BISHOP or him to whom the Bishop " has

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" has committed it. It is not LAWFUL without the Bishop, either to Baptize or

" Celebrate the Offices; but what he approves of, according to the good pleasure of God,

" that is FIRM AND SAFE, and so we do

" every thing SECURELY.

This is so exactly agreeable to St. Cyprian's Doctrine, that 'tis no wonder he adher'd to it all the Days of his Life; and it feems to me, that nothing could have given Credit and Reputation to the contrary Opinion, but the monstrous increase of HERESY and SCHISM afterwards, which, together with many other Causes concurring, brought into the Church of Rome, and the rest of the Western Churches, whom the had fubjected to her Vaffalage, abundance of Damnable Doctrines and Practices. infomuch, that at last there was but little of Solid and Substantial Religion to be found in the Churches of Her Communion. And 'tis very observable, that even among some of us who have reform'd from Her Errors, there is too much of Her Leaven still remaining; for one of Her very Great and Peculiar Corruptions, in the Matter of Lay Baptism and Midwives Baptism, is still espous'd by too many who ought to oppose it; and not only fo, but rather than part with it, they will fwallow another of Her Errors too, and affert the absolute Necessity of Baptism to all; and what is worse than Popery it self, affirm, that the Want of it Peoples Hell with many Millions, as

various Opinions of the Fathers, &c. 31

the Author of a Book falfly Intituled, The Judgment of the Church of England, in the Case of Lay Baptism, and of Dissenters Baptism has done. And what is the most astonishing of all is, that they who oppose the Popish Doctrine before spoken of, are call'd Promoters of POPERY, particularly by Dr. Burnet the late Bishop of Sarum; just as the Church's best Friends are called her greatest Enemies: But 'tis easie from hence to discover, who they are, that would introduce and establish POPERY

among us.

And now, after all that has been faid, I declare, that it is not my Delign to meddle with the Cyprianick Dispute in this Discourse; my business is not to enquire whether those who were once duly Authoriz'd, and afterwards fall into HERESY or SCHISM, and thereby separate themselves, or are excluded from the Church, can Administer Valid Sacraments and Ordinations during this their Separation: No, I shall not so much as touch upon this at all, because I don't think my Case affected by it; all that I need concern my felf about, is, whether those who act in opposition to the acknowledg'd and duly Authoriz'd Ministers of Christ; and who themselves were NEVER duly Authoriz'd, can Administer truly Valid Baptism, and whether the Receivers of those Baptisms can fafely rest satisfied with them, especially when they know of this want of Power and Authority in the Administrator. This is my Case, and this is all that I concern myself about. And

And therefore I wrote the following ESSAY in a Mathematical Method of Definition. Axiom, and Proposition, for the Information of my own Judgment, in this great Affair: It was not at first design'd for Publick View, but finding others have been, and it may be still do Labour under the same Circumstances with my felf, I thought it might not be unacceptable to them; and if they shall reap any benefit thereby, or if some abler Pen will undertake to mend my Faults, by letting the World fee fomething more Correct and Exact for that purpose, (the only Motive of my Writing) I shall obtain my end, which God be praised is not mixt with any Alloy of Worldly Gain, or defire of Human Applause for this Undertaking.

As for Caviling and Disputing 'tis not my design to concern my self (and lose my precious time) in such endless Impertinencies. If any one will candidly shew me my Errors, I shall heartily thank him for so doing; but I declare before hand, that no less than such Demonstration as the Nature of the Thing will bear, can ever go down with me for Conviction; I am not to be put off with the Authority of any great Names, Separate from Scripture, and the Consentient Dostrine and Practice of the Primitive Church, for, this has caused too much Error in the World already, and 'tis high time now to reform from it.

Lay-Baptism Invalid.

The same to the

THE

INTRODUCTION.

Of the Nature and Obligation of Divine Politive Institutions of Religion.

Definitions.

I. A Divine Positive Institution of Religion is, that which God himself requires and commands to be done, and which (having no intrinsick or moral Excellency in it self) without his Command and Appointment, we could never have been bound to the Observance of; nor ever have convey'd to us by the Observation thereof, any SUPERNATURAL Benefit or Advantage whatsoever.

II. The Essential Parts of a Divine Positive Institution, are those which we are oblig'd constantly to observe, as long as the utmost duration,

ration, of the Force and Obligation of the Inflitution it felf.

III. I call an Act Invalid for the purposes of such an Institution, when we have no just Reason or Motive from Divine Revelation to expect, that God should so far concur with that Act, as to convey by MEANS THEREOF, those Supernatural Advantages he has annex'd to the Institution.

IV. By the Supernatural Advantages Annex'd to an Institution, I mean all those Spiritual Privileges and Benefits which by Nature we cannot have, and which God has promis'd to bestow, upon Condition of our duly Performing that Institution, which he has made to be the Ordinary means of Conveying those Benefits to us.

V. By the Divine Authority of the Administrator, I mean that Commission which God at first gave to Men, and which they have ever since handed down to others, by his Order and Appointment, to Administer in his Holy Ordinances.

VI. By a Lay Administration I mean, That which is perform'd by One who never was commission'd or Impower'd for that Act, by those whom God has appointed to be the Conveyers of his Authority and Commission to Men, for that purpose.

A X I O M S

AXIOMS

OR,

Undeniable Maxims.

I. The Essential Parts of any thing, are of the same Nature as the whole.

II. God himself may dispense with any of his own Positive Institutions, either in whole or in Part; and bestow the Benefits annex'd to them, when, to whom, and how he pleases.

III. No Ecclesiastical or Civil Authority can Dispense with any Divine Positive Institution, either in whole, or in any Essential Part, so long as it is binding and obliging to us.

IV. The only way to determine whether an Act is Valid or Invalid, for the Purposes of a Divine Positive Institution, is, to know whether that Act be Lawful or Unlawful, Agreeable, or Contrary to the Will of God; which is to be found no where, but either in the Institution it self, or in some other Part or Parts of his Written Word, relating to the same Institution.

by any after-Act (not appointed by God for that
D 2

purpose)

purpose) make that which before was Invalid, to become as Valid as Conforming to the Divine Institution it self would have made it.

VI. He that knows to do good, and does it not, to him it is Sin; and a Continuance in Sin, can bring no Supernatural Benefit or Advantage.

PROPOSITION I.

Every Effential Part of a Divine Politive Institution of Religion, is of Equal Obligation and Necessity to us.

DEMONSTRATION. This is evident,

First, from the very Nature of such an Institution, which (by Definition 1.) has no intrinsick excellency, or moral Virtue to oblige us to observe it, till the Divine Command lays that necessity upon us; so that now we are oblig'd only by virtue of the Authority Commanding; which being but One, (i. e. That of God) must necessarily reach to every Essential Part of the Institution, and thereby make them all of equal Authority and equally necessary and obliging to us; because they are every one of the same Nature as the Institution it self (by Axiom 1.) And

Secondly,

Definition 2.) fince we are constantly bound to observe every such Essential Part as long as the Institution it tels shall have any Force or Virtue. Therefore, since every one of these Parts have but one Authority, without any Inberent Virtue separate there from; and are also binding as long as the Institution shall last; it must needs be certain, that they are all of equal Obligation and Necessity to us. But this is so very plain at the first Proposal, to all Intelligent Persons, that it hardly deserves the Name of a Proposition to be Demonstrated; and therefore I shall not lose more time about it.

COROLLARY.

HENCE it follows, that as no Human Authority can dispense with any Divine Positive Institution (Axiom 3.) so neither can they give any Superiority of Excellency, or Necessity to one Essential Part thereof more than to another, because, they are all equally necessary and obliging; and have their whole Force and Energy merely from the Divine Command.

PROPOSITION II.

Whosoever justly esteems an Act (said to be done in pursuance of a Divine Positive Institution) to be wholly Null and Invalid for D 3 want

want of one Essential Part of that Institution, ought also to acknowledge, that such an Act is as much Null and Void, when it wants but any other One Essential Part of the same Institution.

DE MON. For he can reasonably judge that Act to be Invalid, only because it is unlawful, or contrary to the Institution; (Axiom 4.) So that, the want of that Essential Part being unlawful, he thence concludes the Invalidity of the Act: Now, forafmuch as all the Effential Parts of the Institution are of equal Authority and Necessity to us (by the foregoing Proposition,) it must necessarily follow, that the Omission of any one of them will be equally Unlawful or Invalid; and confequently fuch a Deficient Act, as wants any one of those Essential Parts, being by him justly esteem'd Invalid, ought also for the same Reason to be esteem'd as much Invalid, when he knows it to want but any other One Essential Part of the same Institution; Which was the thing to be prov'd.

COROLLARY.

HENCE it unavoidably follows, that there can be no fuch Thing as a Partial Invalidity, thro' the Omission of any Essential Part of a Divine Positive Institution: For, if the Act be wholly Null for want of one such Part, it must be also entirely Void for the want of any other

Other, by reason of the Equal Authority and Necessity of every Essential Part.

PROPOSITION III.

He who knows himself bound to conform to a Divine Positive Institution in all its Essential Parts, and is convinc'd that he has not so far conform'd; can have no just Grounds to expect the Supernatural Benefits annex'd to that Institution, till he has done his utmost for the Obtaining of them, by endeavouring an Entire Conformity to every Essential Part of the said Institution.

Demon. This wants but little Proof: For thus entirely to obey the Inflitution, is certainly good; and he who knows this, and does it not, to him it is Sin; (Axiom 6.) which if he continues in, no Supernatural Advantage can accrue to him thereby, (by the same Axiom) much less those Benefits annex'd to the Observance of the Institution: And consequently, he ought to do his utmost for the Obtaining of them, by endeavouring, &c. as was to be demonstrated.

LAY-BAPTISM

in Consentation in

Invalid.

An ESSAY, &c.

HRISTIAN Baptism, is a Divine Politive Institution of our most Holy Religion; whereby 'tis appointed, that the APOSTLES, and their SUCCES-SORS, to the End of the World, should [by Virtue of a Particular Commission which Christ gave them for this Purpose] either themselves in Person, or by THEIR SUBSTITUTES, enter into Discipleship, or into the Church of Christ, All Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, &c. The Supernatural Privileges. and Benefits annex'd to this Institution, are, The Pardon of Sins, the Gift of the Holy Ghoft, and Eternal Life after Death: Or, as the Church of England words it, " Being by " Nature born in Sin, and the Children of Wrath, " we are hereby made the Children of Grace, " Members of Christ, Children of God, and In-" beritors (or Heirs) of the Kingdom of Hea-" ven: Which Vast and Unspeakable Advantages none can ordinarily have any Right

or Title to, but those who are duly admitted to them by this One True Christian Baptism.

That it is a Positive Institution, is certain from hence; Because, before the Divine Command enjoin'd it, we were never bound to observe it, either in whole, or in part. Washing us then with Water, had no intrinsick or moral Virtue, to give us any Spiritual Advantages: Nor would it have had any thing more of Efficacy for that Purpose, if we had been wash'd with Water, and at the same time used the Words, In the Name of the Father, and of the Son, and of the Holy Ghost; for these Words being pronounc'd, could then have had no more Virtue than others. Neither would it have fignified any thing to us, whether we had been wash'd either by our selves alone, or by some other Person; or whether that other Person were a Common Man, or one fet apart by Confent of the People for that End. None of these Things could, by any Excellency in their own Nature, have convey'd to us any Spiritual Benefits whatfoever; nor could we have been oblig'd, in a Religious Sense, to observe any one of them; because the Divine Command had not enjoin'd them. This, I suppose, all will acknowledge; and confequently, that our Obligation to receive Christian Baptism, and from them by whom it is order'd to be administer'd, is wholly founded upon the Divine Command, on which alone depends the whole Force and R-

nergy of a Divine Politive Institution of Religion; (according to Definition 1.) and that therefore the Administration of Christian Baptism in all its Parts, is no other than a mere Positive Institution, exactly agreeable to the said Definition. This being premis'd, I proceed now to demonstrate what are the Essential Parts of this Great Institution of Christianity, on the Part of the Administration thereof.

PROPOSITION I.

That on the Part of the Administration, The Divine Authority of the Administrator, The Matter [Water,] and the Form of Administring, [In the Name of the Father, and of the Son, and of the Holy Ghost,] are every one of them Essential Parts of the Divine Positive Institution of Christian Baptism.

Form of Administration in the Name of the Trinity, are Essential Parts of this Institution, was never disputed by any but Hereticks; and even these (except such as the Quakers) never oppos'd against the Water's being so, but only against the Form of Administration in the Name of the Trinity. I shall not make it my business to endeavour their Conviction, who oppose the plain and express Words of the Institution, and from whence All Sound and Orthodox Christians have unanimously an greed,

greed, to pronounce Baptism Null and Void, when Administer'd without expressing the Names of all the three Sacred Persons; because fuch Baptisms are directly against the Institution it felf.

Taking it therefore for granted by all, who have any value for this Holy Ordinance, that the Water and the Form of Administration in the Name of the Trinity, are Essential Parts thereof; I shall spend no time about the Proof of it; but proceed to Demonstrate, that the Divine Authority of the Administrator, is also an Essential Part of the same Institution; or (which is the fame thing) that the Divine Authority of the Administrator, is to be constantly observ'd by us, as long as the utmost Duration of the Force and Obligation of the Divine Positive Institution of Christian Baptism; And, that it is fo, will be evident,

1. From the General Confideration of God's making the Divine Authority of the Administrator, to be an Essential Part of his own Positive Institutions under the Mosaic Law.

2. By the Example of our Saviour's not taking upon him to Minister in such Holy Things, till he was particularly and externally Commission'd for that purpose.

3. From the Words of Institution of Chri-

stian Baptism.

4. From the Delign and Benefits thereof.

5. From the constant Practice of those who traly are, and of others who pretend to be the Lawful Ministers of the Christian Church.

6. From the Doctrine and Practice of the

Church of England in particular.

First, I say the General Consideration of God's making the Divine Authority of the Administrator, to be an Essential Part of his own Positive Institutions under the Mosaic Law, will go a great way towards proving the like under the Gospel-Dispensation; because, the Things that were then written, were not written for their fakes only, but also for our Example (as the Apostle has told us) and as he has most excellently argued, almost throughout his whole Epistle to the Hebrews, wherein he makes the Comparison between the Mosaic Law, and the Gospel, and gives a vast preference to the latter before the former. 'Tis therefore worthy our Consideration, that in the Law, none could approach the Divine Presence in the Administration of his Positive Institutes, but those who were first Authoriz'd by him for that purpose: And therefore we find that when Corah, Dathan, and Abiram, exceeded their own Bounds no farther, than the Offering of Incense, there was no less than a Miracle wrought, the very Earth was made to open its Mouth and swallow them, their Wives and their Children, and all that they had; and a Fire from the Lord confum'd Two

Two hundred and fifty Princes, Accomplices with 'em in the fame Crime; to make them a standing Example to future Ages, that none might Usurp the Authority of Administring in his Politive Institutions without a Commission first receiv'd from him. Nay, so Jealous was God of this Honour, that he fuddenly struck Uzza dead, only for putting forth his Hand to fave the Ark (as he thought) from falling when it was shook; his Zeal was no defence for him, God would not pardon, but punish him for it, because 'twas none of his Bufiness to meddle in such Holy Things. So King Saul, notwithstanding his Plea of Necessity for want of a Priest, and the Danger of falling into the Hands of his Enemies before he had made his Peace with God, had his Kingdom rent from him, for prefuming only to offer a Sacrifice himself, it being none but the Priest's Office so to do. More Examples of this kind might be broupht, but these I think are fufficient to shew, that God set such a mighty Value upon the Commission he gave to some Orders of Men, that he would not accept of, even his own Appointments, when they were prophan'd by UNHALLOWED. UNCOMMISSIONED Hands: And what is this, but to make the Divine Commission to be an Essential Part of fuch Positive Inftitutions? Informuch, that if any should have knowingly concurr'd with those who usurped it, they would have made themselves PARTA-KERS

KERS in the Sin, as well as the Punishment of the Usurpers; as we see was exemplify'd in the Case of Corah and his Company, for no less than Fourteen thousand seven hundred of them were destroy'd by a Plague, besides the great Number of those who were before swallow'd alive into the Earth, and burnt with Fire from the Lord: and if fo, may we not justly infer that God is still as Jealous of This Honour under the Gospel, the Ministers whereof being of fo much greater Dignity, by how much the Gospel is more excellent than the Law of Mofes? It is certain that even now, in the Christian Dispensation, No Man can take this Honour to himself, but he that is called of God, as was Aaron; and Aaron's Call was not by his great Gifts, and the inward Dictates of the Spirit, but by an EXTERNAL COM-MISSION first given by God himself to Moses, and then by Mojes, at the Command of God, to Aaron. But.

Secondly, The Example of our Saviour's not taking upon him to Minister in Holy Things between God and Man, till he was particularly and externally Commission'd by God for that purpose; is a further Advance towards proving, that the Divine Authority of the Administrator of Baptism, is an Essential Part of this Institution. For, notwithstanding he was full of the Holy Ghost, which was not given by Measure, but entirely to him; notwithstanding his Manhood was inseperably united

to the Second Person of the most Glorious Trinity, whereby he was more than sufficiently, nay, infinitely gifted for fuch a purpose; and notwithstanding the great Necessities, and consequent Miseries of all Mankind, which were continually wanting his Undertaking to Administer for them in Things pertaining to God; yet he kept himself in his private Station for about 30 Years together, and never would take upon himself so High an Office, till he receiv'd his Commission and Inauguration thereinto, from the Hands of a Prophet [John the Baptist] who Baptiz'd him, to fulfil this Part of Righteousness and Justice, viz. of not taking upon himself to be a Minister of the New Covenant, without a special Warrant from God by the Mediation of one, who was by him appointed to convey this Power and Authority to him: And then we find, that God himself, by the Descent of the Holy Ghost upon him in a visible Glory, and by an audible Voice from Heaven, saying, This is my Beloved Son in whom I am well pleas'd, confirm'd his great Commission, and that from thence-forward (and not before) he proceeded in the Execution of it: From that time he preach'd and taught, gave his Apostles order to Baptize and Preach; wrought Miracles himself, and gave others Power to do so likewife, for the Confirmation of his Doctrine, &c. Now what should be the Reason of our Saviour's thus long desisting from the performance

of fuch beneficial Offices? Was he not fufficiently gifted? Yes certainly he was. Did not the Extream Miseries of Man's Spiritual Bondage call loudly for relief? beyond all doubt they did. Why then did not even Compaffion it felf, the Blessed Jesus, then personally among them, undertake their speedy Rescue? Was it because his Hour was not yet come? Doubtless it was not come; but why? becaufe he had not yet receiv'd his COMMIS-SION from his Father, So that, if our Lord's Example may be allow'd in this Case to be Conclusive, it is plain, that not all the Gifts imaginable, nor all the preffing Necessities that may be pleaded, can ever of themselves give fufficient Warrant to Minister Authoritatively, for Men, in things pretaining to God, when those things are of such a Nature, as that a Commission from him must be first obtain'd by the Person who undertakes to Administer: And that therefore fuch a Person ought to be duly Commission'd for such Administrations. Now that Christian Baptism is such an Institution as necessarily requires, and constantly supposes the Divine Authority of the Administrator, I shall endeavour to Demonstrate,

Thirdly, From the Words of Institution: And in order thereto, 'twill be very well worth while to observe, that our Saviour, a little before his Ascension into Heaven, appointed the ELEVEN APOSTLES, and THEMONLY (notwithstanding the vast

Numbers

Numbers of other Disciples which he had at the same time,) to go to a particular Mountain in Galilee, which he had told them of. (St. Matth. 28. 16.) Where, when they were assembl'd, he came to them, and first asserted his own Power and Authority wherewith he was Invested, to Authorize and Commission them for the Great Office he was then going to confer on them, faying, All Power is given unto me in Heaven and in Earth, ver. 18. Whereby he fufficiently affur'd them, that they might rest secure and fatisfy'd, that The Commission he was going to give them was of full Force and Virtue, and fufficiently Valid to impower them to act for the future according to the Contents thereof. And indeed the great things he was about to Authorize them to do, were of fo uncommon a Nature, and of fuch vast Consequence to Mankind, that they might very well have doubted even of the sufficiency of their Commission, if our Lord had not thus fix'd their Faith in his Power and Authority to give it them: When therefore he had thus prepar'd their Minds, he then proceeds to give them This Commission as the Consequent of that Power which was given him over all things; faying, GO YE THEREFORE and Teach (or rather) DISCIPLE ALL NATI-ONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, teaching them to observe all things whatsoever I have

have commanded you; AND LOIAM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD. These are the Words of Institution of Baptism, wherein 'tis clear at first sight, that the Eleven Apostles were the peculiar Persons to whom the Authority of Baptizing was committed [Go ye] and not only they, but also all those who should succeed them, to the end of the World; [Lo I am with you alway, even unto the end of the World]; for our Saviour's Promise to be with them so long, cannot possibly be meant of their partisular Perfons which were not to live to the end of the World, and therefore it must fignify the Apostles in another Sense, viz. those whom THEY and THEIR SUCCESSORS should

Appoint throughout all Ages.

So that, by the Words of Institution aboverecited, it plainly appears, that as long as the
World shall last, The Apostles and their Succesfors are the Persons Commission'd to Disciple
the Nations, Baptizing them; and hereby tis
necessarily imply'd, that as often as this One Baptism is persorm'd, so often tis done by One who
has this Commission given to him; otherwise
the Promise of being with such Commission'd
Persons to the end of the World, would have
been in vain and of no necessity: And if it
were not design'd by the Institution, that Baptizing should be persorm'd to the end of the
World by a Successor of the Apostles or his Substitute; it might for the very same Reason be
said,

faid, that teaching was not design'd to be by fuch a Successor to the end of the World, and fo the whole Commission would be but Temporary, and confequently the MINISTERS of Christ. and BAPTIZING and TEACHING would be but Temporary; and Christ's Promise of being with his Apostles in these their Ministrations to the end of the World, would have been made without any defign of fulfilling it, which is a Blasphemous Contradiction to the Infallible Veracity of our Bleffed Lord; and therefore as long as the World shall last, there must be Baptizing, and as long as there shall be Baptizing, there must be such a One to perform it, as Christ has promis'd to be with, viz. a Sucseffor to the Apostles or his Substitute, to the utmost bounds of that Duration.

For 'is very remarkable, that Christ does not here fay, Lo I am with Baptizing, Lo I am with Teaching alway, &c. But, GO YE, Baptizing, Teaching, and LO I AM WITH The Promise (of his Presence and YOU. Concurrence) is, to be with THEM, not with the Acts separate from them, but with THEM performing and doing those Acts; and because tis to be with Them Baptizing alway even to the End of the World, and because their particular Persons were not to continue here so long, therefore THEY are necessarily TO BE in fome other respect always, &c. And this can be no otherwise than by Succession; and then the Succession must be such, as that it may be justly

justly called Them, otherwise Those to whom the Promise was made will in all respects cease to be, and confequently the Promise it self will be of no effect, which is abfurd. This Succession then must be such, as that the Apostles must remain to the End of the World; and . that can be by no other way than One of these Two, either First, by God himself miraculoufly interpoling always to appoint their Succeffors, which he has no where promis'd to do, and therefore this is not to be expected; or Secondly, By the Apostles continuing themselves in a Succession by some Act of their own, viz. by a Spiritual Generation of fuch as may in one respect or other be themselves; that is, by their Ordaining, fuch as they were, and Vesting them, some with the whole ordinary Apostolick Authority, and others with part thereof; to the intent, that all who act in the Sacred Function of Baptizing, whether in a Higher or Lower Degree, may be justly Entituled to have this Promise verify'd and made good with respect to their Act, Lo I am with you [Baptizing] alway: For if he who Baptizes be not One of the [You] an Apostle or Sent of Christ, in a Higher or Lower Degree, to whom the Promise was made, his Act can claim no Right to the Promife, and therefore will be a Contradiction to this Sacred Institution. So that it must necessarily follow, that this Institution requires Baptism always to be Administred by One Vested with Apostolick Authority, Authority, either in whole or in part, to the End of the World.

THIS will further appear from the Nature of a Commission, which is exclusive of all others, But those to whom it is given; for 'tis well known, that when a Prince gives a Commission to any of his Subjects for the executing of some great Office, it is with design to appropriate that Office to that particular Subject, that none may act in it but he, and those whom he shall Authorize: So here, The Commission of Baptizing, &c. given by our Saviour to his Apostles and their Successors, &c. to the End of the World, is exclusive of all others, and confequently none can act therein to the Purpofes for which the Commission was given, but they and fuch as they shall Authorize for that purpose; and therefore it necessarily follows, that the Administrator of Baptism must have the Divine Commission or Authority, before he presume to Act in this so Appropriate an Office and Ministration.

Once more: The Words of Institution are a Peremptory Command of our Blessed Lord, requiring His Apostles and their Successors, and such as are or shall be Ordain'd by them, expressly to Disciple all Nations, Baptizing them. His Command is Express and Positive, Go ye, Baptizing. They are constantly bound therefore to Disciple, by Baptizing all who are capable, and have not yet been Baptized by THEM: I say, they are oblig'd by this E 3

Command, when 'tis in their power, to Baptize all fuch Persons, because the Command is laid upon them, and no other; so that if at any time a capable Person offers himself, or is offer'd, to any of them to be receiv'd into the Church by his Baptizing of him; (fuppofing that Person never to have been before fo received by One of them into the Church) the proper Minister of Christ refusing so to receive him, will by fuch refusal necessarily give us to understand, either that he difregards the Express Command of our Saviour which is a Sin against this Institution; or else, that the Institution does not command him, or any other Minister of Christ to perform this Office to all capable Persons, who have not been so initiated by some one or other of them, which is a Contradiction to this express Command; because it will always hold true concerning a Person so refus'd; That the Ministers of Christ were commanded to Disciple him, Baptizing him, and yet not one of them has ever fo Discipled him. They were commanded to do this, and not one of them has done it, which, if fuch Refufal be right, is making the Command to be of none effect, and so destroys the Obligation of the Institution it self, because, none else are commanded thereby to perform this Sacred Office, and confequently none elfe have any Duty incumbent upon them (but the direct contrary as we shall see by and by) for that purpose; and therefore by reason of our Saviour's Command, the Divine Authority of the Administrator is an Essential Part

of the Institution of Baptism.

But the Form of Administring Baptism (in the Name of the Father, and of the Son, and of the Holy Ghost) being Essential, for even the Validity thereof, is an invincible Argument for the Divine Authority of the Administrator, that it should be also an Essential Part of this Institution, because, as often as any one Administers Baptism truly and really in the Name of the Trinity, so often he expressy affirms, and that truly too, that he does it by Virtue of that Power and Authority which he receiv'd from the Trinity for so doing. This will be evident beyond Contradiction, when we impartially enquire into the just Meaning and common Acceptation of the Expression [In the Name of] when us'd by one who Acts for another; which we shall constantly find signifies, that he who comes, and does any thing in 'another's Name, does it by his Power and Authority who fent him. " Thus Bleffed be " he that cometh in the Name of the Lord, (Pfal. 118. 26.) is the same, as Blessed be he whom the Lord hath Sent, or who comes with the Authority and Commission which the Lord hath given him. So When David's young Men " came, they spake to Nabal according to all those " words, in the Name of David (1 Sam. 25. 9.) 'tis no more than if it had been faid, they spake to Nabal according to all those Words, E 4

and made use of David's Name to let Nabal know that he Sent them. Thus again, " Hag-" gai the Prophet, &c. Prophesied unto the Jews, " in the Name of the God of Israel, (Ezra. 5. 1.) What is this but to fay that Haggai prophesied what God had Sent, and Order'd him to Prophefy to 'em? When our Saviour fays, " I am come in my Father's Name (John 15. 43.) He plainly declares that he was Sent by his Father, or came by his particular Appointment. Again, when our Bleffed Lord affirms, "The "Works that I do in my Father's Name they bear "Witness of me, (John 10. 25.) he in plain Terms afferts, that he did those Works by Virtue of that Power and Authority which he had receiv'd from his Father. And Laftly, (to name no more Texts to this purpose) When St. Paul fays, "I - have judged already, -IN THE " NAME of our Lord Jesus Christ, to deliver " such 4 one (i.e. the Incestuous Corinthian) unto Satan, &c. 1 Cor. V. 3, 4, 5. He plainly afferts, that it is by Authority received from our Lord Jesus Christ, that he adjudg'd and determin'd that Sinner to be excommunicated: So when a Magistrate declares that he acts in the Name of his Prince, every one immediately understands thereby that he acts by the Authority which he receiv'd from him; but this is too plain to want more Examples; and therefore we may justly conclude, that every time the Minister says, I Baptize thee in the Name of the Father, and of the Son, and of the Holy

Holy Ghost, it is the same as to say, I Baptize thee by Virtue of that Authority and Commission which I have received from the Father, the Son, and the Holy Ghost; and therefore when he Baptizes a Person, and pronounces the Words, In the Name of the Father, &c. if he be one who is not vested with the Divine Authority, he cannot be truly said to Baptize in the Name of the Trinity; for tis a persect Contradiction to say such a thing is truly done in the Name of another, when really it is not done in his Name, or by his Authority and Commission, which is the only intelligible way of doing something in another's Name.

Thus we see how our Lord has inseparably United the Divine Authority of the Administration, with the truth and reality of the Form of Administration; insomuch, that the Form it self is no further true, as to the Design thereof, than as it is attended with the Truth and Reality of the Divine Commission given to him who Administers; so that, whensoever this Form is truly us'd according to the Intent of this Institution, the Divine Authority and Commission of him who Administers, is necessarily and constantly imply'd and suppos'd.

And really if we examine into all the Divine Positive Institutions that ever were made, we shall find none of them so indispensibly require the Divine Authority of the Administrator, and attended with such a Solemn Form of Asserting and Declaring his Authority every time of Advi

ministra-

ministration, as we find in the Divine Positive Institution of Christian Baptism, which enjoyns this Form in the Name [or by the Authority of the Trinity] to be constantly observed and us'd to the End of the World; and consequently, the Divine Authority of the Administrator of Baptism, is an Essential Part

of that Great Institution.

But here I expect some will tell me, That I lay too much Stress upon the Form of Administring Baptism in the Name of the Trinity; because in the Greek it is said, Go ye, &c. Baptizing them into the Name (instead of in the Name) of the Father, &c. And tho' in the Name signifies by the Authority and Commission of the Trinity, yet into the Name does not signify so, but rather, into the Belief and Service of the Trinity; which does not imply so necessarily the Divine Authority of the Administrator, as I plead for.

To whom I answer, That tho' the Greek does signific Into the Name, yet it does not therefore follow that this is the Only Sense of the Word in the Original Language wherein St. Matthew wrote his Gospel, which the best Criticks affirm was Hebrew, or Syro-Chaldaick, the Language of the Jews in our Saviour's Time, whereof the Greek is but a Translation. Tis certain, that the Universal Church of Christ has in all Ages retained, and constantly practis'd the Form in the Name of the Translations and all Ancient and Modern Translations from

from the Greek it self, have inserted in the Text of the Institution In the Name, rather than Into the Name: Which plainly intimates, that the former is the most Genuine Sense of St Matthew's Original Word; and therefore, sufficiently authorizes me to lay so great a Stress upon the Usual Form of Administring Baptism in the Name of the Trinity. Which necessarily supposes the Administrator thereof to be vested with the Divine Power and Commission; wherein I am the more confirm'd by the 26th Article of the Church of England, which expressly affirms, That the Administrator does Minister by "Christ's Commission and "Authority.

Dr. Hammond indeed, in his Practical Catechism, Lib. 6. §. 2. mentions the Greek [into the Name]; but then, he applies it only to the Part of the Person Baptized, and says, that it signifies, "That he devotes and delivers " himself up to be ruled, as an Obedient Servant, " by the Directions of this Great Master, a wil-" ling Disciple of this Blessed Trinity. is nothing to our present Purpose; which is only to enquire, what the Form of Administration fignifies on the Minister's Part: And this the same Author tells us in the forecited place; viz. "That the Words [I Baptize thee in the Name of the Father, and of the Son, " and of the Holy Ghost] being prescrib'd by " Christ to his Disciples (i. e. Apostles) must " indispensibly be us'd by all in the Administration; and the Meaning of them on the Minister's

" Part is, That what he does, he does not of himself, but IN THE NAME or Power of,

" or by Commission from the Blessed Trinity.

Nay, tho' the Minister in Baptizing should fay, I Baptize thee into the Name of the Father, &c. (which would be contrary to the Universal Form) yet even then he would thereby affert the Divine Commission by which he acted: Because, on his Part, Baptizing the Person into the Name, must signify, that by that Action he admits him into the Service of the Bleffed Trinity: Which being a Service of Infinite Benefit, and attended with Inestimable Supernatural Rewards to the Person admitted, must necessarily suppose the Person admitting, to be vested with a particular Power, and Supernatural Authority for fo great a Purpose; because, no Natural Power or Authority is sufficient to confer any the least Supernatural Benefit or Advantage. But this Truth will be further confirm'd, by the Arguments that may be drawn,

Fourthly, From the Design and Benefits of Christian Baptism. For, by the Words of Institution 'tis plain, that the Design thereof is to Disciple all Nations; (St. Matth. 28.) or, which is the same thing, to enter them into the Church of Christ; which in several Places of Sacred Scripture, is called the Kingdom of God, and the Kingdom of Heaven. Now 'tis evident to whom our Saviour gave the Keys of the Kingdom of Heaven; viz. to his

Apostles

Apostles expressly, and in them to their Successions; and consequently, that he gave to them, and those only whom they should authorize, the Supernatural Power of Admitting Persons into the Church by Baptism, which is the only Rite of Initiation into this Sacred So-

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One of the great Privileges of True Christian Baptism, is, That it is for the Forgiveness of Sins: This is a Supernatural Benefit; and therefore it may be justly ask'd, Who can forgive Sins, but God only: And if none can, then certainly no Man can assume to himself the Power of Conveying this Forgiveness of Sins to others by the Means of Baptism. except he be endow'd for that Purpose with Power from on high, even from God himself: And if any should, without the Divine Commission, suppose himself to have this Power. 'tis plain, that his Ministrations must be ineffectual for so great a Purpose, because he is destitute of the Divine Character: He does not truly personate God, the Bestower of this great Privilege, but runs without being fent; and God has not any where, either by Promise or Covenant, oblig'd himself to Ratify and Confirm the Precipitate Acts, and Usurp'd Administrations of such Rash and Presumptuous Undertakers. But we know to whom our Lord gave this Authority; viz. to his Apostles, (and therefore will confirm their Acts) when he faid, Whose soever Sins ye therefore they only, and such as they appoint; can Mediately remit Sins by Christian Baptism.

Another great Privilege of Christian Baptism is, That they who receive it, are thereby intitl'd to all the unspeakable Advantages of Free Denizens of Heaven, tho' they were before but Aliens and Strangers, and therefore had no Claim, nor any Right or Title to this Freedom. Now, let any Man but feriously reflect, how unreasonable 'twould be for a Stranger and Foreigner in any State or Kingdom, to imagine, that every, even Natural Subject there, cou'd have Authority to grant him a Valid Naturalization, and thereby endow him with all the Rights and Immunities which the Free-born Subjects of that State or Kingdom do enjoy; would it not be Ridiculous for him to accept (knowingly) of fuch a pretended Naturalization? And if he mould; can it be thought reasonable, that he should enjoy all the Advantages annex'd to a True and Lawful Naturalization, to be receiv'd from the Hands of those only who are Authoriz'd for that purpose? Certainly No; a well Regulated State or Kingdom that has Laws for Naturalizing Strangers, would never allow it; and shall it then be once thought, that every Subject, of how mean a Station foever he be in this Spiritual Kingdom of God, can have Authority to Intitle Strangers to all

the Supernatural Advantages which are confequent to a Legal and Valid Naturalization?

And indeed all the Benefits and Privileges of True Christian Baptism are so great and many, that it would be endless to recount them; let it suffice to say, that it is a Sign, a Seal, a Means of Conveyance, and a Pledge to assure us of these Supernatural Advantages, viz. of being Incorporated into the Housbold, and thereby made Members, of Christ, Children of God, and Heirs of the Kingdom of Heaven, and of all the unspeakable Happinesses thereof, which Eye hath not seen, nor Ear heard neither have enter'd into the Heart of Man to Conceive.

NOW, if any reasonable unprejudic'd Man will but duly reflect on these so inconceivable and inestimable Privileges, so infinitely above all the Powers of Nature, either to Obtain or Bestow, without some supernatural Donation, 'twill be very difficult, nay, I may fay, impossible for him to believe, that God, who is the God of Order, and not of Confusion, will bestow them by the Mediation of those to whom he has given no Authority for that Purpose: Especially, when he remembers, that God has fet apart a Peculiar Order of Men, to be the Stewards of these his Mysteries, and to whom he has giv'n the Power of the Keys, whereby to admit into, and exclude out of his Spiritual Kingdom, as the Sacred Scripture do's fufficiently inform us: These Men he

has dignify'd with extraordinary Marks and fignal Character of Honour, and separated them from the rest of Markind; that they might represent his Sacred Presence among us, and that we might have a strong Considence and well-grounded Assurance of their Divine Mission, and of our own Happiness in being admitted through Baptism into the Number and Privileges of his Children, by their Authoriz'd

Ministration.

For the Baptism wherewith they initiate us into Christ's Spiritual Kingdom, is not Theirs, but HIS, 'tis He that Baptizes us by their Ministry. His Father sent him to be the One Mediator between God and Man; as fuch, He fent His Apostles and their Successors, to be His Representatives, to perform Acts of Mediation between God and Man in his Stead, and by his Authority, that so they might be HIS OWN ACTS, and become therefore acceptable to His Father for our Spiritual Benefit and Advantage: For, fays he to these same Apoftles whom he authoriz'd to Baptize; As my Father hath fent me, even so send I you: Lo, I AM with you alway; thereby making them to personate himself, that he, tho' in Heaven, might visibly here on Earth, mediate for us himself by their Ministry, which is HIM-SELF, because they act by his Authority, being fent by him: without him no Ministrations in our behalf can be acceptable to his Father: For, fays he, no Man cometh to the Father

Father BUT BY ME, Joh. xiv. 6. And without me ye can do nothing, Joh xv. 5. Hence we find why the Scripture fays that Jefus made ana Baptiz'd Disciples, Joh. iii. 22. iv. 1. because He did it by those whom he had sent for that purpose: For, verse 2. Jesus himself [i.e. in his own Person] Baptized not, but his Disciples: He Baptized, but'twas by them, vefted with his Authority; and thereby it became his own Act; even fo, that Baptism might always be justly interpreted to be done by him (who is the only proper Mediator, and whose Mediatorial Acts alone, are, as fuch, acceptable to his Father, in our behalf.) He vefted his Apostles and their Successors, and fuch as are Ordain'd by them, with HIS OWN AUTHORITY to Baptize to the End of the World, that they might personate him in this Act of Mediation, and that confequently HE might continue to make and Baptize Disciples by their Ministry; which he cannot be faid to do, by the Act of one whom he never fent: For which Reason, added to those others I have brought under this 4th Head, we may truly fay, That the Divine Authority of him who Administers Baptism is an Essential Part of that Holy Institution. But this is confirm'd alfo,

Fifthly, By the conftant Practice of those who truly are, and of others who pretend to be, the Lawful Ministers of Christ in his

Church.

THE Lawful Ministers in all Ages have claim'd the Authority of Baptizing, even from the time of our Saviour's first giving the Commission to his Eleven Apostles, unto this Day; and for this very Reason, because they Deriv'd their Ministerial Power and Authority from Christ: But if the Divine Authority of the Administrator of Baptism were not an Essential Part of that Inftitution, their Claim would have been unjust when founded upon their Diwine Right, and so every Man would have had as much Authority to Baptize as they: But forasmuch as they were never accus'd of Injustice for making this Claim, (except by such Wretches as the Author of the Rights, &c. who would confound all Order in the Chriftian Church;) and fince all Sober Christians, who know their Duty, never laid Claim to this Authority; it necessarily follows, that the Lawful Minister's Claim is good, and confequently that the Divine Authority of him who Administers is an Essential Part of Baptism.

AS for those who pretend to be, but are not, the Lawful Ministers of Christ; 'tis well known, that they plead for the Authority of Baptizing upon this very score, that they esteem their Ministerial Commission to be of Divine Right; and therefore will never suffer their Common People to Administer Baptism: From whence it follows, that they also in pratice confirm this Assertion of the Divine Authority of the Administrator of Baptism: other-

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wife their claiming the Power of Baptizing, by Virtue of the Juppos'd Divine Right of their Mission, would be a meer foolery, and indeed a Contradiction.

Authority of Baptizing, because his Mission is truly of Divine Right; and the unlawful Minister's claiming the same Authority, because he esteems his Mission also to be of Divine Right, do both conspire by their Practice to Consirm this Truth, That the Divine Authority of the Administrator of Baptism is an Essential Part of that Holy Institution; and this is not a little Corroborated,

Sixthly and Lastly, From the Doctrine and

Practice of the Church of England.

For in her 23d Article of Religion, fhe affirms, That " it is not Lawful for any Man to " take upon him the Office of Ministring the Sacraments, &c. before he be Lawfully call'd " and fent to execute the same. Now what can this Article mean by [it is not Lawful?] Certainly nothing else but that it is Sinful, or Contrary to the Divine Law in the Holy Scriprure, for the is not treating of Civil, but Spiritual Things. But against what Law in the Sacred Scriptures is this a Sin? Surely against that Law which treats of these Sacraments, and this Law is principally in the Institution of them; fo that the plain meaning of this Article must be, that it is contrary to the very Institution of the Sacraments for any Man to take

upon him "the Office of Administring them, "before he be Lawfully call'd and fent to exe"cute the same.

AND in her 26th Article she teaches, "that the Administrators of the Sacraments do not Minister in their own Name, but in

" Christ's, and by his Commission and Authority.

A N D lest every One who has acquir'd (tho' not justly) the Reputation of being such a Lawful Minister, should fancy himself to have Christ's Commission, because the People made choice of him, and some others of higher Rank among them, took upon them to Ordain him, Separate from, and Independent of the Bishop;

In the Preface to her Form and Manner of Making, Ordaining, and Confectating of Bishops, Priests, and Deacons, she tells us thus;

" It is evident unto all Men diligently reading "Holy Scripture, and Ancient Authors, that

" from the Apostles time there have been these

"Orders of Ministers in Christ's Church, Bishops, Priests and Deacons; which Offices

" were evermore had in such Reverend Esti-

mation, that no Man might presume to execute any of them, except he — by Pub-

" lick Prayer, with Imposition of Hands, were

" approv'd, and admitted thereunto by Law" ful Authority. [And what she means by this Lawful Authority, is plain by the Words immediately following.] "And therefore, &c.

" No Man shall be accounted, or taken to be

" a Law-

" a Lawful Bishop, Priest or Deacon, in the " Church of England, or fuffer'd to execute " any of the faid Functions, except he be call'd,

" &c. thereunto, according to the Form here-" after following, OR HATH HAD FOR-

" MERLY EPISCOPAL CONSECRATI-

" ON, OR ORDINATION; whereby she confines the lawful Authority, fo evidently to Episcopacy; that a Man must be wilfully

blind who dares to deny it.

ALL which put together, fufficiently prove that by the Doctrine of this Church, the Divine Authority of the Administrator of Christian Sacraments, is an Essential Part of their Institution; and consequently, that the Divine Authority of the Administrator of Baptism (which is one of those Sacraments) must be also an Essential Part of that Holy Institution.

SO likewise by her Practice she confirms this Truth; for in her Office of Ordering of Priests, the Bishop fays to the Priest: "Re-" ceive the Holy Ghost for the Office and " Work of a Priest in the Church of God now " committed unto thee by the Imposition of our " Hands. Whose Sins thou dost forgive, " they are forgiven; and whose Sins thou " doft retain, they are retained. And be " thou a faithful Dispenser of the Word of "God, and of his Holy Sacraments, in the " Name of the Father, and of the Son, and " of the Holy Ghost, Amen. And delivering

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to the Priest kneeling, the Bible into his Hand, the Bishop adds, "Take thou AUTHO. " RITY to preach the Word of God, and to Mi-" nister the Holy Sacraments. By all which 'tis plain, that she reckons the Administration of the Sacraments to be Effential to the Office of the Prieft, and that he must have Commifa fion even from the Holy Trinity, by the Mediation of the Bishop, convey'd to him, to qualify and authorize him to administer the fame. And in Conformity to this her Rule of Practice, when any Person, tho' formerly a Teacher, and one who has affum'd to himfelf before, the Power of baptizing and administring the Lord's Supper, notwithstanding his having continu'd even in the tolerated Practice of these Usurpations for many Years together; nay, tho' chosen therero by the Consent of the People, who submitted to, and acknowledged all fuch his Ministrations to be Valid and Good. when fuch a Man, I fay, forfakes his Herefies or Schisms, and returns, or desires to be united, to her Communion, and to be reckon'd in the Number, and to have License to act as one of her lawful Ministers, she will not allow him fuch a License, he must be receiv'd only to Lay Communion, if he was never before divinely authoriz'd by Imposition of Episcopal Hands, and now refuses to accept such Catholick Ordination: She thereby declares that he wants the Divine Commission to act in such Ho ly Ministrations, and that she will not acquiefce

esce with his former Usurpations; he must disclaim and renounce them now, if in her Communion he would be allow'd to Officiate in the Word and Sacraments, as the rest of her Ministers do. But why all this, if his Power and Authority had been fufficient before, for the Purposes of the Holy Sacraments? If his Commission was good then, 'tis so now, and 'tis needless to Re-ordain him; but if it was Invalid, the acts confiftent with her felf in refuling to admit him among her Ministers, TO WHOM ALONE she gives Authority for these great Purposes. And really it ought not to be dissembl'd, that if such a Man's Administrations of the Sacraments were before agreeable to, and not Breaches of their Institution, his Ministry before was also valid; and therefore 'twould be even unjust to require him to take up a new Commission, and from ANO-THER SORT of Authority than what he had received it from at first; because the Design of handing down Christ's Commission to Ministers, in all Ages, is, that there may be constantly such Persons to administer the Holy Sacraments, as he in the first Institution of those Sacraments did authorize and require: But forasmuch as the Church of England requires fuch Persons, as above-mentioned, to receive the Divine Authority, which she reckons they wanted before, to qualify them for the Administration of Sacraments, 'tis plain that this her Practice discourages us to hope, that with-F 4

without the Divine Authority they are qualify'd for fuch Ministrations; and consequently confirms us in this, that the Divine Commission of the Administrator is an Essential Part of the Institution of a Sacrament. Nay, so very Cautious is she, not to allow the contrary, that The makes not fo much as any Exception for Cases of absolute Necessity; no, not tho' an unhaptiz'd Person were giving up the Ghost, she has not declar'd that any one may haptize him but the Minister of the Parish, or in his Absence any other lawful Minister that can be procur'd; as in her Office for private Bapiijm, which is the only Office the has provided for Cases of Necessity: And what the means in the Rubrick thereof, by lawful Minister, is easily determin'd by her 26th Article of Religion, viz. "One who ministers in Christ's Name, and by his

" Commission and Authority.

But of this I have treated more largely in my Book of Dissenters Baptisms null and void by the Articles, Canons, and Rubricks of the Church of England: To which give me leave to add here, that in her Offices for Publick Baptism, she repuires the PRIEST to address to God in behalf of the baptized thus. "Grant that whosever is here (as in the Office for Infants); Or, "That they being here (as in the Office for those of Riper Years) "DEDICA-"TED to thee by OUR OFFICE AND MI-"NISTRY, may also be endued with heavenly "Virtues," &c. This Dedication of Persons to God

God by Baptism, is plainly afferted here by the Church, to be, by the Office, of those who (in her 26th Article she says) "Minister in "Christ's Name, and by his Commission and Authority; plainly Connecting the Divine Authority of the Administrator of Baptism, with the Baptism it self, and so closely too, that she no where in any of her Publick Acts, gives us the least encouragement to think that this Dedication can be by any other; and therefore, what God and his Church have so joyn'd together, let no Man put asunder.

AND now to fum up all that has been

faid under these Six Heads.

FORASMUCH as God under the Mofair Dispensation, which was but the fore-runner of the Christian, made the Divine Authority of the Administrator an Essential Part of his then Politive Institutions, infomuch as not to accept of the Performance of the latter without the former: Forasmuch, as Christ himself, notwithstanding his own Personal Excellencies and Perfections, and the pressing Necessives of the whole World, which stood in need of his Ministrations, would not leave his private Station to take upon him so great an Office till duly Authoriz'd by the Divine External Commission: Rorasmuch, as in the Words of the Institution of Baptism, our Lord Commission'd no other than his Eleven Apostles and their Successors and Substitutes to Baptize to the End of the World: Forasmuch as their

Commission (as all others are) is Exclusive of all, but those to whom 'twas given; and the very Form of Administration of Baptism, in the Name, or by the Authority of the Trinity requires, and necessarily supposes and implies the Divine Authority of him who Administers: Forasmuch, as the Words of Institution are an express Command to the Apostles and their Successors and Substitutes, to Baptize all capable Persons who have not been Baptized by them. Forasmuch, as the Benefits of Baptifm are fo great and SUPERNATURAL, that none can give or convey them by Baptilm, but fuch as God has appointed; forasmuch, as Christ himself Baptizes us by the Ministry of those whom he has fent for that purpose; and we cannot be faid to be Baptized by him, when 'tis done by one whom he never fent: Forasmuch, as all who call themselves the Divinely Authoriz'd Ministers of Christ, have in all Ages claim'd the Power of Baptizing upon the Account of their Divine Commission! And Laftly; Forasmuch, as the Church of England by her Doctrine and Practice, gives fufficient ground to believe, that none can Administer Sacraments but those who are Divinely Authoriz'd for that purpole, and that to pretend to do fo, is contrary even to the very Inflication of the Christian Sacraments. Seeing all these Premises are true, and not to be deny'd, without running into unavoidable Inconsistencies and Contradictions, it must necessanecessarily be granted, that the Divine Authority of the Administrator of Baptism is an Essential Part of that Holy Institution, to be observed as often and as long as Baptism shall be necessary to be Administer'd, even to the End of the World.

PROPOSITION IL

THAT every Essential Part of Christian Baptism; (viz. The Divine Authority of the Administrator, The Water, and the Form of Administration in the Name of the Trinity) is of equal Obligation and Necessity to us.

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DEMON. This will follow from the first Proposition of the Introduction; which I shall apply to this Divine Positive Institution; For the very Nature of this Institution is such, that it had no Intrinsick Excellency, or Moral Virtue, either in the Person Baptizing, or in the Water, or in the Form of Words wherewith Baptism is given, to bind or oblige us to observe the same, till the Divine Command laid that Necessity upon us, as indeed we find it did; so that now we are oblig'd to observe this Institution, purely and only by Virtue of this Divine Command; which, forasmuch as it extends it self to every one of the said Essential Parts thereof (as has been prov'd in the preceeding Proposition, wherein 'twas Demonstrated, That the Divine Authority of the Administrator

ministration of Baptism is an Essential Part thereof as well as the Water and the Form) will make them all of equal Authority, and confequently of equal Necessity and Obligation to us; because, the Divine Authority of the Administrator. the Water, and the Form of Administration, are every one of them distinctly of the same Nature (i. e. but meer Politive Institutes) as the whole Institution it self, And again, being all Essential Parts for such as are constantly to be observ'd as long as the Ordinance of Baptism shall be obliging] 'tis evident, that for the same Reafon as one part may be omitted, another may be fo likewife, and confequently, that every one of them is upon all Accounts what soever, of equal Obligation and Necessity to us. Q. E. D.

COROLLARY.

Authority can Dispense with the whole Institution of Baptism, where 'tis binding and obliging (Axiom 3.) so neither can they Dispense with the Omission of either Water, or the Form of Administration, in the Name of the Trinity, or the Divine Mission of him who Administers. Nor can any such Authority determine, that one of these Essential Parts of the Administration of Baptism, is more excellent than another, because they have every one distinctly, the same Authority Commanding, from

from which alone they receive their whole Force and Efficacy, and are only by Virtue of that one Authority, made equally necessary and binding to us

PROPOSITION III.

WHOSOEVER affirms Baptism to be wholly Nall and Invalid, by reason of the Omission either of Water, or of the Form of Administring in the Name of the Trinity, ought also for the same Reason to acknowledge, that Baptism is as much Null and Invalid when it wants only the Divine Authority or Commission of the Administrator.

DEMON. This will follow from the Se-

cond Proposition of the Introduction.

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FOR the only Reason why the Omission of either Water, or the Form, makes fuch a Baptism Void, must be, because such Omission is Unlawful, or Contrary to the Institution of Baptism (Axiom 4.) So that he must affirm fuch Baptifm Null, because 'tis Administer'd either with fuch Matter or Form as the Inftitution has not appointed; or, because 'tis not Administer'd with such Matter or Form as the Institution requires. Now, for a much as Christ, who appointed the Water and the Form, appointed also the Person who should Administer both the one and the other: And fince the Divine Authority of this Administrator is an Essential Part, and as much obliging and.

and necessary as Water and the Form, those Two other Effectial Parts of the Institution: (by the uft and 2d Propositions;) it must necesfarily follow, that the want of Divine Author tity in him who Administers, is equally a Breach of, or contrary to, the faid Implitution; and therefore, if the want of Water, or the Form, makes any Baptism to be wholly Well and Word; because contrary to the Institution; the want also of only the Divine Commission in the Administrator, must for the fame Reason make that Baptism so Minister'd to be wholly Invelid, and of no Effect; being equally contrary to the fame Institution. And confequently, whose ever affirms Baptism to be wholly Null and Invalid, by reason of the Omission either of Water or the Form, ought also for the same Reafon to acknowledge, that Baptism is as much Null and Invalid when it wants only the Divine Authority or Commission of the Administrator. Q. E. D.

COROLLARY.

FROM this Proposition it undoubtedly follows, that the Invalidity of such Baptishs as are administer'd by Unauthoriz'd Persons; cannot be partial, but entire: For, if Baptish be wholly void for want of Mater, or the Form of Administring in the Name of the Trinity, as the whole Church of Christ have constantly and with great Reason affirmed; it must

must be also (by this last Proposition) as entirely (and consequently not partially) Invalid, for want of only the Divine Mission of the Administrator; and all this, by reason of the Equal Authority and Necessity of every one of

these Essential Parts.

I mention this, [that there cannot be any Partial Invalidity, but it must be whole and entire] because I have heard from some, that the want of the Divine Mission of the Administrator of Baptism, makes such a Baptism but partially Invalid; and that, provided the Person is Baptized by such a one with Water, and Pronouncing of [In the Name of the Father. and of the Son, and of the Holy Ghost, Impofition of the Bishop's Hand is sufficient to Supply the other Defect, and consequently to make such Baptism as Valid, as it would have been if administer'd by one divinely authoriz'd, that is, wholly and entirely Valid. But that this cannot be, is evident by the above-mention'd Corollary; wherein 'tis plainly demonstrated, that if in this Case there be any Invalidity at all, it cannot be Partial but Entire. And as for the Virtue of fuch Imposition of Hands, his utterly contrary to Axion the 5th, which is a FIRST PRINCIPLE; wir. That no Power or Authority on Earth, can by any After-Ast (not appointed by God for that purpose) make that which before was Invalid, to become as Valid, as Conforming to the Divine Institution it felf would have made it. So that, if by Impolition

position of Hands, they would make such Ima perfect or Invalid Baptisms, to be as Valid as the Perfect ones perform'd according to the Institution; it lies upon them to demonstrate, that such Imposition of Hands was appointed by God himself, either in some Law, or by the Practice of the Holy Apostles, for fuch a Purpose: But this I despair of ever feeing them do; because the Sacred Oracles gives us not the least Encouragement, either in plain Words, or by good Inferences, (to be drawn from fuch as are not for plain) to believe that this Rite of the Impolition of Hands, with respect to Baptiz'd Persons, was ever Ordain'd, but to be perform'd on those only, who were before truly and validly Baptiz'd. There is not one Example of the Apoftles using this Ceremony to make up fuch Defeets of Baptism, nor any thing like it: And if in After-Ages some us'd this Ordinance for that Purpose, (as 'tis afferted, tho' upon what good Evidence I know not, that they did) they feem thereby to have difpens'd with a Divine Politive Institution, at the same time that it was binding and obliging; which was taking to themselves an Authority that did not at all belong to them (by Axiom 3.); I fay, They dispens'd with a Divine Positive Institution, when 'twas binding and obliging; because they allow'd of the Omission of the Divine Authority of the Administrator of Baptism, which might have been had (and was therefore

time as they gave Impolition of Hands to fuch invalidly Baptized Persons, who might instead thereof, have been then Baptiz'd by themselves or their Substitutes, who were vested with the Divine Authority for that

Purpose.

AS for the Church of England, she gives us not the least Intimation of any Efficacy in the Imposition of the Bishop's Hand, to give Validity to fuch Baptisms as are suppos'd to be partly Invalid before: For, her Office of Confirmation is made only for Persons validly Baptized; and if they are not fo, the Use of that Office upon their Account, will be a perfect Contradiction: Because the Prayer of the Bishop, before he blesses by Imposition of his Hands, afferts, "That God has Regenera-" ted the Person by Water and the Holy Ghost; " and has given unto him Forgiveness of all " his Sins; which takes in the whole Benefit of Valid Baptism, and therefore cannot be faid, with any Sense, over a Person whose Baptism is suppos'd to be but partly Valid, and confequently, to convey but Part of the Benesits of True Baptism. So little has she provided for any Method of giving Validity to partly Invalid Baptisms.

WE have some among us, who say, "That the Ancient Churches, when they sound that Persons had been baptized in or with Water, in the Name of the Father, and of

" the Son, and of the Holy Ghost, tho' by Lay-" Persons, or Heretiaks, or Schismaticks; they " refus'd to give fuch Persons Catholick Bap-" tifm, at the Hands of those who were du-" ly authoriz'd by the Divine Commission: Be-" cause they reckon'd any Baptism with Water " in the Name of the Trinity, by whomfoe-" ver administer'd, to be that One Baptism " which ought not to be repeated ; But " yet, at the same time, they esteem'd such a Baptism in some Measure Insialid, till it " was perfected, or rather mended, by Impo-" fition of the Bishop's Hands. And for this they bring the Council of Eliberis, Anno 305. Can. 38. (See Prelim. Difc. pag. 11.) " And " because that Council requir'd the Lay-Bap-" tiz'd Person to be presented to the Bishop, " to be PERFECTED by Imposition of " Hands; thence they conclude, that there " was a Partial Invalidity in the Baptism before; but that it was made wholly Valid by

" Impelition of Hands.-

But this is only Gratis Dictum: For the Primitive Church when the refus'd to give a Sesond Washing, refused it upon this Account, That the effeem'd the Baptism before to be the One Valid Baptism; and the Imposition of Hands enjoyn'd by Her, was no other than that which was used, either at the Confirmation of all other validly Baptized Persons, or elfe at the restoring of Returning Penitents, and to the same Ends and Purposes; not with any De**fign**

fign to give an Essential and Total Validity to that Act of Baptism which had an Essential Invalidity before: And this is what is meant by PERFECTED in the Council of Eliberis, viz. That the Baptiz'd Person should be Consirm'd by the Bishop, as all other Baptiz'd Christians us'd to be; because, all Valid Baptisms were reckon'd by the Church, to be consummated and finish'd by Consirmation, or Imposition of the Bishop's Hands, which in those Days was immediately personn'd after Baptism, or as

foon after as possibly could be.

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For these Gentlemen to fay, that the Ancients reckon'd any Baptism with Water in the Name of the Trinity, by whomfoever adminifter'd, to be that One Baptism which ought not to be repeated, is a great Mistake; for the Cyprianifts and the Eastern Churches affirm'd and practis'd otherwise; and particularly in the Baptism of the Montanists, who, tho' they were Wash'd in or with Water, in the Name of the Trinity, were not admitted into the Church without a Second Baptism -. And St. Basil, St. Chryfostome, and the Catholicks after the Nicene Council, condemn the Baptism of Laymen as Null and Void, tho' they were done with Water in the Name of the Trinity; and to do the Apostolic Canons, the Baptism of Hereticks, as is plain by the Inftances in my Preliminary Discourse -. But to tell us, that the Primitives call'd fuch Heretical and Schifmatical Baptisms as were not repeated, and fuch fuch Lay-Baptisms as they had by Canon allow'd, partly Invalid; and that they made them totally Valid by Imposition of the Bishop's Hands, is to impose upon us very great Inconfistencies. For, if (as we all agree) there be but one Baptism, it must certainly be that which has no Invalidity, being Administer'd exactly according to the Essentials of the Institution; and therefore those other Baptisms which are not fo Administer'd, and are therefore confessedly imperfect and partly Invalid, must be of another kind distinct from that One True Baptism, and this will introduce Two Sorts of Baptisms in the Christian Church; which is utterly contrary to their own Affertion, as well as that of the Holy Scripture, which acknowledges no more than One Baptism for the Remission of Sins; and consequently there imperfect Baptisms are no Baptisms at all, and so are entirely void, and of no effect. And indeed, to allow the Contrary, is in effect to destroy the whole Ministry of the Christian Priesthood; and to open a Door of Licenticusness to all Intrudors into that Sacred Office, and thereby put every Man upon a Level, infomuch that at last all may set up for themfelves, and refuse to give any regard or attention, any deference or respect to our bleffed Lord and Master, in the Person of his Authoriz'd Ambassadors and Ministers; for where will the Confusion end, if every Man may be suppos'd capable of giving Valid Baptism? Will they

they not argue; What need we attend upon others for these Ministrations, when we have as much Valid Power therein as themselves? If our Baptisms are Valid, so may our Administrations of the Lord's Supper, and much more our Preaching to, and Teaching fuch People, as we can gather to our felves. If Validity may be allow'd to all these, by whomfoever Administer'd, then farewel all Rule and Order in the Church; and Christ's setting fome therein; First, Apostles; Secondarily, Prophets, &c. for the perfecting of the Saints, for the Work of the Ministry; and his promifing to be with them to the End of the World, was to no purpose. And it will not ferve, to fay, that fuch Men will be guilty of Sin in those Usurpations, except we say also, that their Authoritative Acts of Ministring in what they call the Holy Sacraments are Sins too, and consequently, contrary to the Inftitution of the Real Sacraments, and therefore of no effect to convey the Supernatural Graces and Benefits annex'd to them: For, if ever Men can be once perswaded, that any unauthoriz'd Person can by means of the mere Opus Operatum, of what they call Sacraments, convey those unspeakable Advantages which are annex'd to Real Sacraments, it will be in vain FOR YOU TRUE MINISTERS to tell them of the Sin of Usurping the Sacred Office, when you in effect affure them, that every Christian can Validly Exercise it; and as fruitless G 3

less will it be, to preach to them the Danger of Schism, or causeless Separation from the Church, when you, by allowing the Validity of their Uncommissioned Teachers Ministrations of suppos'd Sacraments, give them an Argument to confound all that you shall say for their Conviction, by your affirming that their pretended Sacraments are as true, and effectual as your authoriz'd Administrations; and that, (fince they thereby receive as much Spiritual Benefit as others do by yours, because God as much concurs with such their Sacraments, as with those Minister'd by you) your charging them with Schifm in adhering to Ministers who have no Divine Mission is ridiculous and nonsensical; because, they have ALL as Valid a Commission as your own, which you your felves must needs grant, by allowing the Validity of their suppos'd Sacraments. Nay further, if it be allow'd that such their Sacraments are Valid, then, any Excommunicated Person (the never Authoriz'd by a Divine Commission) if he can but gather a Congregation to himfelf. may fet up for a Valid Minister, and even they who know this, may receive Valid Sacraments at his Hands, if the want of a Divine Mission in the Administrator does not Invalidate the Sacraments: Which is a Consequence so borrid, and attended with fuch infinite Confusions, that it should make sober Christians even tremble to think of it: And this brings me to my laft Proposition, viz. PRO-

PROPOSITION IV.

THAT he who knows himself to have been invalidly Baptiz'd, by one who never had the DIVINE COMMISSION, can have no just Grounds to expect the Supernatural Graces and Benefits annex'd to the One True Christian Baptism, till he has done his utmost for the Obtaining of them, by endeavouring to procure That One Baptism from the Hands of a divinely Authorized Minister,

DEMON. For, however God may difpense with the WANT of this Sacrament, (Axiom 2.) to those who know nothing of it; fuch as Infants, or others who think they have receiv'd it, tho' they have not, and would receive it, if they could be perswaded that they had not; Or lastly, those who know that they never receiv'd it, and are heartily defirous of it, but cannot possibly at-tain it; yer, as he who knows to do good, and does it not, to him it is Sin (Axiom 6.). So he who KNO WS that he ought to be Baptiz'd by a Minister vested with the DIVINE AUTHORITY for that Purpose, and NEG-LECTS to be fo Baptiz'd, incurs the Guilt of Sin; and confequently, while he continues in that Guilt, can (by Axiom 6.) expect none of the Supernatural Benefits annex'd to the due Performance of his Neglected Duty, of Receiving

ceiving such Valid Baptism. This is so clear and evident that there is no need to enlarge upon it: Only I would further add, That if he knows himfelf to be invalidly Baptiz'd by one who never had the Divine Commission, and who notwithstanding presum'd to Baptize him, in Opposition to, and Rebellion against, those who were truly Authoriz'd for that purpose; his acquiescing with such a Baptism, will be an Addition to his Sin; because he thereby makes himself a PARTNER in the other's REBELLION, and strengthens him and his Adherents in their Wickedness of Opposing Christ's Lawful Ministers; concerning whom our Bleffed Lord has positively affirm'd, That he who despises them, despises him; and he that despises him, despises him that sent him. And what greater Contempt can be offer'd to them, than to take part with fuch as oppose them in all the Ministrations of that Sacred Office, to which our Saviour has appointed them? This fhould make us exceeding careful, not to concur with fuch Men in their Usurpation; especially confidering, that by this our Concurrence, we involve our felves in the Guilt of Rebellion, even against God himself; The Consequence of which must needs fall infinitely fhort of any the least Advantage, and, on the contrary, bring upon us the feverest of his Wrath, instead of those Supernatural Graces and Benefits which he has promis'd to those who duly obey his Holy Institutes. AS

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AS for those who do not, but yet may know, whether the Baptism they have receiv'd be according to Christ's Institution, or no. and confequently, Valid or not Valid; it highly concerns them to make use of those Faculties wherewith God has bleffed them, that they may not be deceiv'd in so great an Affair as this is. For, wilful Ignorance, and Carelessness in Spiritual Things, will never excuse them at the Day of Judgment. Nor will it then serve their Turns to plead, that they follow'd the Instructions and Examples of their Teachers; for our Lord, who is Truth it felf. has faithfully affur'd us, that if the Blind lead the Blind, both shall fall into the Ditch: And the Unprofitable Servant, who improv'd not his Lord's Talent, but hid it in a Napkin, was for his Sloth and Idleness branded with the dreadful Name of Wicked, and cast into outer Darkness, to teach us Diligence in the most Important Things of another Life. And what can be of greater Importance to us, than to know, whether we are truly initiated into the Christian Church, and thereby entitled to all those infinite Benefits and Privileges, those inestimable Graces and Blessings which every Member of the Church has a Right and Title to? Certainly, it highly concerns us to know the Truth of our Claim to fuch vast Benefits, fince our Saviour has told us, That except a Man be born of Water, &c. he cannot enter into the Kingdom of God; he cannot be a MemMember of that Kingdom here in the Church Militant; the only known Ark of Salvation from the Wrath to come; nor in Heaven hereafter, in the Church Triumphant; if thro' his Carelesiness and Negligence he has not been really initiated or enter'd thereinto, by that One Baptism which Christ has instituted, and Commission'd his Apostles, and them only, with their Successors and their Substitutes, to Administer for that Purpose to the End of the World:

A N D now, having gone thro' all that I design'd to say about Invalid Baptism, I shall conclude with my Answers to some sew Objections, that may probably be started against

this Effay,

OBJECTION'S

Obj. I. O.M. E may Object, That the Christ bid his Eleven Apostes disciple the Nations, Baptizing them, &c. yet he did not therefore confine Baptism to their and their Successors Ministration, so as that were can Administer True Baptism but they, and such only as they shall authorize: For if he had, he would in express Words have told us, that no others should have Authority to Baptize but they.

Answer. Tis universally granted, that our Lord confin'd the Matter of Baptism to Water, and the Form to In the Name of the Trinity, merely

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merely by his faying these Words, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoft. So that no other Matter or Form can be introduc'd for the Administration of Valid Baptism, tho' Christ has not in express Words forbidden us to introduce them. Even fo, tho' he has no where faid in express Words, That none but his Apostles, and their Successors, and such as they should appoint, might have this Authority; yet I affirm, that he has confin'd true Christian Baptism to their Ministration only; because, he has done as much as if he had faid so in express and positive Words; for, he gave that Commission PARTICULAR. LY to them, and to no others, and promis'd constartly to concur with, and support them in the Exercise thereof, to the End of the World; and he has made no fuch Promife to Lay Baptizers; and this is as full and express, as his appointing no other Metter than [Water,] and no other Form than [In the Name of the Trinity,] as is very evident to all, who give themfelves leave to think juffly, and adequately on the Words of Institution. Besides, this Commission is of such great Moment, that the Apostles themselves could never have lawfully undertaken to Minister in it, if Christ himself had not particularly authorized them so to do, because, Baptism is, by Virtue only of Christ's Institution, made a Means of conveying SU-PERNATURAL BENEFITS, which they had no NATURAL RIGHT to confer on any

any Man by means thereof, and they could acquire no SUPERNATURAL ONE to do fo. till Christ gave them that Power by a particular Designation; as we find he did, in the very Words of Institution; and therefore, fince the A postles themselves could never have presum'd to act in this great Ministration, without a Particular Divine Commission; it being impossible for even them to administer Baptism valid, for supernatural Ends and Purposes, without it; it must needs follow, that no others can do so, but by Virtue of this, or some other new Commission; and if they have no new one, they must do it by Virtue of the Old; and consequently he who administers Baptism, valid for Supernatural Purposes (AND'TIS NOT CHRISTIAN BAPTISM IF IT BE NOT THUS VALID) must necessarily be vested with the Divine Commission, given at first to the Eleven Apostles, and by their Successors convey'd down to him: And if so, then all others are excluded from any Valid Ministration hereof, because they are Destitute of this Divine Commission, which was never once given to them for such a purpofe.

at this Rate I confine the Efficacy of the Sacraments, and particularly of Baptism, wholly to the Divine Authority of the Administrator; and so, if the Person who Ministers, has not been Commission'd by Christ, he administers,

no real Sacraments at all.

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Anf. When the outward Elements of the Christian Sacraments are rightly administer'd according to all the Essential Parts of their Institution, then, and then only, they become efficacious to the worthy Receiver of them; and this their Efficacy proceeds only from God's Concurrence with his Promife, made to fuch due Administration of them: So that, in Christian Baptism, the Efficacy depends no more upon the Divine Commission of him who Administers, than upon the Water, and the Form of Administration; but upon God's performing his Promise, to bestow the Supernatural Graces thereof, by the Mediation of his own Minister's applying the Water in the Name of the Trinity: And therefore, as the Church has constantly affirm'd, that God does not give Efficacy to Water administer'd even by his own Minister, without the use of these Words [In the Name of the Father, and of the Son, and of the Holy Ghost] because an Essential Part of the Institution is omitted; So, we have no Reason from Divine Revelation (which is our ONLY GUIDE in this Case) to believe, that he will give Efficacy to Water administer'd with the pronouncing of the faid Form of Words, when tis done by one who has not the Divine Commisfion for so doing, because, this is also an Omission of another equally Essential Part of the fame Institution, as I humbly hope I have fufficiently prov'd.

AS to the latter Part of this Objection. viz. That if the Person who Ministers has not been Commission'd by Christ, he administers no real Sucraments at all; I readily acknowledge that my Discourse does imply so much; and that the contrary ought upon no Account whatfoever to be affirm'd or believ'd; because, the outward Elements are not Satras ments by themselves, nor made any ways Bficacious for Supernatural Purposes, till adminifter'd as God has appointed in their Institution; and when they are so administer'd, then they become Sacraments, and are thereby made Means of conveying, and also Pleages to affure us of the Supernatural Graces which God has annex'd to fuch their Administration. Now. who does not fee at first Sight, that none can make any thing to be the Means of conveying Supernatural Benefits and Advantages, who have not the Power and Authority of a Supernatural Commission? That, no Person can make that, which before had no fuch excellent Quality, to become a Pledge or an Earnest of Assurance, that God will grant us such inestimable Graces and Privileges (as Nature could never have entitul'd us to) except he be first fem; and thereby authoriz'd for that Purpose, by him who is to acknowledge the Pleage as his own, and for the fake thereof, is to perform all that was promis'd, and imply'd by the giving and receiving of it?

As for Instance,

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IN Christian Baptism, Water, the outward Blement, is no Christian Sacrament till apply'd as the Institution of Baptism requires, and then, and then only, 'tis a Means of conveying, and a Pledge to affure us of, the Mystical Washing away of Sin; and how shall we rest fatisfy'd and affur'd, that it is fuch a Means and Pledge, if it is not apply'd and given to us by GOD HIMSELF in the Person of his Representative, Commission'd by him to give us this Affurance? 'tis certain, that if Water be apply'd never fo feriously, it cannot be the Christian Sacrament of Baptism, if it wants the true Form, [In the Name of the Trinity,] appointed in the Institution; this every one will acknowledge; and why then should any plead for its being a Sacrament, when the very Truth of the Form it felf is destroy'd, by the Administration of a Non-Commission'd Person, who cannot really and truly, and without a Lye, fay, I Baptize thee in the Name [or by the Authority and Commission] of the Prther, and of the Son, and of the Holy Ghoft; this his Usurpation is as contrary to the Institution, as a truly Commission'd Person's leaving our the Korm wou'd be; as I think I have provid; and therefore, if the one hinders the Water from being a True Christian Sacrament, the other must do so too, because the Rerson Commission'd to Administer is as much appointed, as the

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the Matter and Form of Administration: And this Person is AS MUCH the Representative of God the giver, as the matter is the Representation of the Graces given; insomuch, that we have at least as much reason to omit the Symbolical Element, as we have to leave out the Divine Authority or Commission, which represents no less than God himself; and therefore those Administrations of the former, which are destitute of the latter, are no Christian Sacraments or (which is the same) Means and Pleases of Supernatural Graces.

Obj. III. But if this be so, (others will say) you have brought us to a fine Pass, For tis well known, that this Divine Authority is very much controverted, and where to six it, is not yet determin'd: So that, while we are in this Suspense, we must be always doubting concerning the Validity of our Baptism; and thereby you put this Divine Institution upon a very Precarius and Uncertain

Foundation.

Ans. That the Divine Right of who shall Minister in things pertaining to God, has been, and still is very much Disputed by some Ignorant and Foolish Men, and also by others of corrupt Principles and wicked Designs, we find to be too true, by woful Experience; but what then, do's that argue that it is not to be determin'd who has this Divine Right? certainly no; for, tho' through Heresy and Schism the Minds of many Men are so dreadfully blinded

blinded that they do not discover this great Truth; yet, God be prais'd, they who continue in the Communion of the Truly Catholick and Apostolick Church, and are Diligent and Inquisitive to know God's Will, and to live according to that knowledge, need never be put to fo great a plunge, as to be in doubt and suspense concerning this Dispute, or the Validity of their Baptism, which they have receiv'd from the Lawfully Ordain'd Ministers of Christ; because, such Ministers must be visible and known, as long as there is or shall be, any truly Organiz'd Church of Christ in the World; and that there shall be always such a Church is plain by our Saviour's Promife. That the Gates of Hades shall not prevail against it; and as for the Valid Ministers thereof, that they shall also continue, is as certain, by his promising thus to his Apostles, Lo I am with you alway, even unto the End of the World; and this is further confirm'd by the Apostle St. Paul's affuring us, that when Christ Ascended up on High, he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the PERFECTING of the Saints, &c. ___ 'till we all come into the UNITY of the Faith, &c. - unto a PER-FECT MAN. Now 'tis certain, that this Perfection and entire Unity will not be com-pleated till the End of the World, and there-fore these Valid Officers appointed to bring about such excellent Purposes, must continue

so long and be visible among us: And that the Continuance of fuch Valid Ministers who have Commission for the effecting of these Noble ends in the Church, is to be fo plain and perspicuous, as that it shall be easie to discover and diftinguish them from Non-Commission'd new Upstarts, is evident by another Design, for which our Lord appointed them, viz. That we henceforth should be no more Children tos'd to and fro, and carried about with every Wind of Doctrine by the slight of Men, and sunning Craftiness whereby they lie in wait to deceive, (Eph. 4. 14.) For how can Valid Ministers of Christ defend us against every Wind of Doctrine, and the Cunning Craftiness of Deceivers, if they are not to be visible and known to us? So that as fure as God is true, fo fure we are, that his Validly Commission'd Ministers, i. e. Apostles and Prophets, &c. shall continue, and be known in the Church to the Confummation of all things; and therefore we shall never want fuch as have Capacity to Administer his Holy Sacraments, and confequently need never be in Suspense about the Validity of our Baptism Administer'd by their Hands; so that my affirming Baptism to be Invalid for want of fuch Divine Authority or Commission in the Administrator, do's not put this Divine Institution upon an uncertain, but a sure and lasting Foundation.

BUT here I expect that it will be ask'd, In whom do I suppose this Divine Authority to

be fix'd? I answer, that I do not only suppose, but firmly and undoubtedly Believe, after a strict and impartial Enquiry which I have deliberately made into this Matter; that 'twas fettled by Christ himself at first, and continually convey'd down to this Day, in EPISCO-PACY ONLY; and of this I am as certain. as that our first Day of the Week was appointed by Christ and his Apostles, to be the Christian Sabbath: Nay, tho' I am very well fatisfy'd that this our Christian Sabbath is of Divine Appointment; yet I can safely affirm, that the Arguments by which it is to be prov'd, are not so numerous as those for the Divine Right of Episcopacy; as may easily be demonstrated whensoever it shall be put to the Trial. As for those who are of another Opinion, I wish they had either more Knowledge, or more Humility; it is none of my Business here, to endeavour their Conviction: But if they would use their utmost Diligence to do the Will of God in all other Instances of their Duty, and feek to him for that Wisdom which is from above, enquiring without Prejudice, by attentively reading the Sacred Oracles; and comparing therewith what has been faid by many excellent Authors upon this Subject; I hope they would then know of this Doctrine whether it be of God; which that they may, I heartily recommend these few Modern Books to their ferious Perusal, viz.

A Modest Proof of the Order and Government fettled by Christ and his Apostles in the Church. Printed for John Wyat, at the Rose in St. Paul's Church-Tard, 1705.

A Discourse shewing who they are that are now qualify'd to Administer Baptism and the Lord's Supper. Printed for C. Brome, at the Gun at the West-End of St. Paul's, 1698.

Dr. Potter of Church Government. Printed for Tim. Child, at the White-Hart in St. Paul's Church-Yard, 1707,

Dr. Hickes's Two Treatises, one of the Christian Priesthood, the other of the Dignity of the Episcopal Order. Printed for Richard Sare, at Grays-Inn-Gate in Holborn, 1707.

And a little Book call'd, The Plain Man's Guide to the True Church. Printed for R. Clavel, at the Peacock in St. Paul's Church-Tard, 1708.

IV. But some it's likely will charge me with Uncharitableness, in denying the Validity of the Baptisms of Foreign Churches, where there is no Episcopal Ordination; and of many Good and Pious Men who are without such Ordination among our selves.

Ans. The Main Drift of my Essay is against the Validity of that Baptism which Men know themselves to have received from Persons who were never Divinely Commissioned, and yet presume to usurp this Authority in Opposition to the Divine Right of Episcopacy; which being duly consider'd, frees me from Answering to this Charge, with respect to such Foreigners, some of which have told you that they do not Act in Opposition to Episcopacy; and have pleaded, that they lie under a Necessity not to have Bishops among them; but that they highly value and reverence that Order in our English Church. Whether this Plea of Necessity be good; or whether it affects them so far, as to hinder their Receiving Episcopal Ordination from other Protestant Churches, tho' they cannot have Bishops residing among themselves, is not my Business (here) to enquire : But this I'm sure of, That there is not the least Reason, (nay, 'tis impious) to compliment away the Great Truths of God, to please any, tho' never so great a Party of Men.

THE Divine Right of Episcopacy is plain from Scripture, and was never call'd in Question by any considerable Number of Men, till within these last Two Hundred Years; and must we now lay it aside, for fear of Opposing new upstart Notions and Opinions? God forbid! Must our holding fast the sound Doctrine of Christ and his Apostles, be call'd

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uncharitable and unkind, because it does not suit with the Temper and Disposition of other People? Cannot we still keep our Charity for them, by Believing that God may dispense with the very want of the Christian Sacraments, and bestow even the Supernatural Graces of them, to those who labour either under an Invincible Ignorance, or else an Impossibility of Receiving those Sacraments, when they do all that lies in their Power to sulfil his Blessed Will? Certainly we may; for God can dispense with his own Institutes, and give the Spiritual Graces annex'd to them, to whom

he pleases (by Axiom 2.)

BUT as for some among our selves, I fear their Case is very dangerous; because, Abundance of them seem to want so fair an Excufe, living under that Episcopal Government which they refuse to acknowledge and submit to: But God only knows their feveral Circumstances of Knowledge and Capacity, and the Strength of those Prejudices which some of them may have contracted by their Education. He is Infinite Goodness it self, and will never punish any for what they never could help. But as for the Slothful and Negligent, the Obstinate and Perverse, we have no Authority from Divine Revelation to hope any thing for their Advantage. But to fum up my whole Answer to this Objection, in the Words of an Excellent Modern Author.

" THOSE who have been Baptiz'd by Per-" fons not lawfully Ordain'd, and consequently " they have receiv'd no Baptism, having receiv'd " it from those who had no Commission to admi-" nister it, but who were guilty of the highest " Sacrilege in Usurping such a Sacred Commission, " not lawfully deriv'd to them by a Successive " Ordination from the Apostles: [as is the Case with us] But yet, thro' a General Corrup-"tion of the Times, such Baptisms are suffer'd " to pass, whereby the Persons so baptiz'd swim-" ming down the Stream, do think their Bap-" tism to be Valid, and therefore seek not for " a Re-baptization", [I had rather fay True Baptism] " from those who are empower'd to " Administer it. I say, where no such Re-bap" tization" [or rather True Baptism] " is " taught, and thereby the People know nothing of it; in such Case, their Ignorance is in a man-u ner invincible, and their Sincerity and Devoticon in Receiving no Sacraments, yet thinking " them True Sacraments, may be accepted by God, " and the Inward Grace conferr'd. But this Case does not reach those who do, or may know and act better; and is the whole of my Charity in this Matter, and, I think, a sufficient Answer to the Objection,

V. Another Objection in Defence of the Validity of Baptisms administer'd by such as have not the Divine Commission, is the Example of Zipporah, Moses's Wife, who circum-

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cis'd her Son, and thereby faved her Hufband's Life; for God fought to kill Moses; and when she had circumcis'd her Son, he let him go; and therefore approv'd of her Act in so doing, tho' she had no Right to do so by the Institution.

Answ. Whosoever will but look into the first Institution of Circumcision, will find, That God did not set apart a Particular Order of Men for this Purpose; but only required, Gen. 17. 10. Every Man-Child among you shall be circumcised, &c. to the 15th Verse; Every Male must be circumcised: But the Persons who should continually administer this Circumcised.

fion, are not nam'd in the Institution.

Nay, tho? it should be granted, that Circumcifion was to be perform'd by the Mafter, as he was the Priest of his Family; yet it does not follow, that Zipporah did any thing more than what she had a Right to do; because her Husband's Authority was devolv'd upon her in his Sickness, when he was unable to do it himself: Especially, considering that this Sickness was inflicted upon him, because his Son had not been circumcis'd; and that he might therefore order his Wife to do it in his stead; and consequently, 'twas interpretatively done by himfelf, because by his Authority: As we find in the Issue, by God's sparing his Life when the Circumcision was perform'd; and by Zipporah's Words to Moses, when she had cut off the Fore-Skin of her

Son, and cast it at his Feet, saying, A bloody Husband thou art, because of the Circumcision, Exod. 5. 25, 26. which plainly implies, that she did it for his Sake, and by his Order. But what does all this avail to those, who knowingly receive, or acquiesce in Baptism receiv'd, from fuch as have no Divine Commission; when they may be Baptiz'd by Christ's own Ministers, whom he has particularly appointed, exclusive of all others, to Baptize? This is Acting even contrary to the Example here objected; because, by all that can be seen in the Text, she acted by a Divine Commission, even by Virtue of an Immediate Revelation to Moses, her Husband, whom God doubtless acquainted with the Cause of his Displeasure, and the Means of appealing his Anger by this Circumcision of his Son: Which was an Extraordinary and Unufual Cafe, and not at all parallel to the Unauthoriz'd Ministrations of those who act in Opposition to that Divine Commission, which has been successively handed down from Christ and his Apostles, in all Ages,

VI. Another Objection is a Maxim, which some would perswade us will hold good in Christian Baptism; and that is, Fieri non debet; Factum valet: i.e. It is not lawful to be done; yet being done, 'tis Valid.

Answ. Tho' this Maxim may hold good in Circumstantials of some Secular Cases, yet it does

does not therefore follow that it will so in all. or indeed in any of the Essentials of Worldly Matters, For Example: 'Tis not Lawful for me to make a Man Free of the City of London; and tho' I should be never so serious and formal in pretending, or should really suppose my felf to have fufficient Authority to give fuch a Freedom; yet 'tis certain, that fuch a Freedom given by me would never be Valid: The Man must receive a Legal Freedom, notwithstanding the Counterfeit one he had of The like may be justly affirm'd of the Naturalization of Foreigners, and many other great Concerns of this World: And if this Maxim will not hold good in these, and Abundance of other Worldly Things, how much less in those of an infinitely higher Nature, in the Divine Politive Institutions which God has made to be the Means and Pledges of Supernatural Benefits, to be conferr'd on us by the Ministration of his own particularly Commission'd and Authoriz'd Ambassadors? Especially when we remember, that this Maxim was never appointed by him to be our Rule and Guide in any of our Affairs, much less in those of a Religious and Spiritual Nature; as without all doubt Christian Baptism is. Befides, The Objection acknowledges that it is not Lawful, therefore 'tis Sinful: 'Tis a Sin against an Essential of the Institution; and how SUCH A SINFUL Act should be YALID for SUPERNATURAL PUR-POSES,

POSES, is utterly inconceivable; nay, 'tis

abominable to affirm it.

VII. Another Objection which I have heard of, is, That the Council of Eliberis, Anno 305. allow'd of Lay-Baptism in a Case of Necessity; That the Church of Rome does so to this Day; And that the Church of England did so in the Reign of King Edward the VIth, of Queen Elizabeth, and in the Beginning of King James the Ist.; as is plain, by the several Common-Prayer Books in those Days, particularly King Edward's, Anno 1552, and King James's, 1621. to be seen at Sion-College Library in London.

Answ. I grant the Truth of these Matters of Fact; and yet affirm, That those Allowances, be they of what Consequence they will, are not of any Validity for our Unauthorized

and Anti-Episcopal Baptisms.

As for the Council of Eliberis, I have cited it Pag. 11 and 12 of my Preliminary Discourse, and made such Remarks thereon, as will utterly frustrate the Design of this Objection; and therefore I refer the Reader back to it, for his Satisfaction.

Next for the Church of Rome, her Allowances in this Case are no Rule to us Protestants, who have separated from her, for her many gross Errors, both in Doctrine and Practice: She began to quarrel with St. Cyprian, and other Primitive Bishops, and carried it very unchristianly against them, for not allowing any

any Validity in Heretical and Schismatical Baptisms, which they look'd upon as bad as Lay Baptisms; and she has ever since perfifted in this ill Humour, fo far as at last to condemn those who do not believe the Validity of Baptism Administer'd by Women, whose Authoritative Acts in the Church of God, are both contrary to the Law of Nature, and also forbidden by the Holy Ghost himself. Nay fo far have her Bishops proceeded, as to pronounce Baptism Valid tho' administer'd by an Unbaptiz'd Heathen. "St. Basil in his " 10th Epistle, complains of the Western Bi-" shops, and particularly the Roman, Quod " Veritatem neque Norunt, neque discere susti-" nent. — Cum iis qui veritatem ipsis annunci-" ant contendentes, hæresin autem per se ipsos fabilientes: That they neither know the Truth, nor care to learn it; but they contend with them who tell them the Truth, and by themselves " establish Heresy: For which Reason their Authority ought not to be objected in this Matter by a Protestant; especially considering that fuch an Objector will not fubmit to their Decisions, even in things of a much more inferior Nature.

The Practice of the Church of England in this Case, would have been look'd upon as a formidable Objection, if She her self had not answer'd it already by purging her Liturgy of so Inconsistent a Rubrick: I call it Inconsistent, because, especially in King James the First's Reign,

Reign, She had declar'd in her Articles of Religion, that it is unlawful, i. e. sinful for any Man to Administer Sacraments until he be Lawfully call'd and fent; and at the same time allow'd by her Rubrick to Private Baptism, that any one there present might Baptize the Infant (in a Case of Necessity.) This can be reconcil'd to her Articles of Religion by no other way, but by supposing that She, by her Rubrick, authoriz'd and impower'd Lay-men for fuch Cases, as much, as if She had Ordain'd them by Impolition of Hands. If any will affert this, which will be odd enough if they do, yet still it will not favour the Baptism now disputed against; for they are utterly destitute of any fuch supposed Impowering and Authorizing Rubrick, as that was esteemed to have been; Tho' yet, even in that Common-Prayer-Book, upon the Priest's Examination afterwards into the Lawfulness of the Child's Baptism, it was requir'd, that this Question should be put to the Persons who brought the Child to Church; viz. "Whether they think the Child be Lawfully " and perfectly Baptiz'd; which (considering the preceding Questions, "Whether 'twas Bap-" tiz'd with Water, and in the Name of the " Trinity, &c.) feems to be needless, and to no purpose, except by asking their Thoughts about the Lawfulness and Perfection of such a Baptism, they meant to make it lawful or unlawful, as the Persons they put such a Question to, should think it: Which is a very strange, and

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and indeed a precarious and uncertain Foundation for us to build the Validity of our Baptism upon, in such a Case of Necessity. And therefore 'tis no wonder that the Church of England, afterwards expung'd this Question out of the Rubrick; and also, for very weighty Reasons took away the Liberty of Lay-Baptizing, in her present Liturgy, by requiring, even in Cases of Necessity, that Baptism should be Administer'd by " The Minister of the Parish, " or any other Lawful Minister that can be pro-" cur'd; which is a fubstantial Answer to all Objections that may be rais'd from her former Practice. But if such a Custom had been still continu'd, St. Cyprian long fine laid it down for an Undoubted Truth, "That we are not to be determin'd by any Customs of that Nature, but to examine whether they will bear the Test " of Reason. And Bishop Taylor says, (speaking of Baptism by Midwives) "This Custom came in at a wrong Door, it lean'd upon a false " and Superstitious Opinion; and they thought " it better to Invade the Priest's Office, than to " trust God with the Souls which he made with " his own Hands, and Redeemed with his Son's " Blood; but this Custom was not to be follow'd, " if it had still continu'd; for even then they " confess'd it was Sin, Factum valet, fieri non " debuit; and Evil ought not to be done for a e good end, &c. This Custom therefore is of the "Nature of those which are to be laid aside. " No Man Baptizes but he that is in Hely Orse dersa

ders, faid Simeon of Thessalonica; and I " think he said truly. But above all things, "Opinions are not to be taken up by Custom, and " reduc'd to Practice: Not only because Custom " is no good warranty for Opinions, &c. But besides this, when an Opinion is offer'd only by the hand of Custom, it is commonly a Sign of " a Bad Cause, and that there is nothing else " to be said for it. Ductor Dubitantium, " Fourth Edition, Page 638, 639. A N D in the fame Book, Page 198, " Is " all Moral Actions, there must be a Substantial " Potestative Principle that must have propor-" tion'd Power to the Essect; a thing cannot be " done without a Cause and Principle in Mo-" rality, any more than in Nature. If a Wo-" man goes about to Consecrate the Holy Sacra-" ment, it is an ineffective Hand, she Sins for " attempting it; and cannot do it afterwards; " and it were wifer and truer, if Men will think " the same thing of their giving Baptism, unless " they will confess that to Baptize Children is a " mere Natural and Secular Action, to which " Natural Powers are Sufficient; or that Women " have receiv'd Spiritual Powers to do it, and " that whether a Priest or a Woman do's it, is no difference, but matter of Order only. If an " Effect be Spiritual, the Agent must be so too; Thus far that Great Bishop: And if his Reafons are good against Womens Baptizing, as I think they are, they will be as good to all Intents and Purposes against a Man's presuming

ming to do the like without the Divine Com? mission; because, he is equally destitute of a Spiritual Power, and in fact is as little in Holy

Orders as she.

VIII. The last Objection that I shall mention is, what some Great Men have made use of, to Establish the Validity of Lay-Baptism; and that is, That tho' it was a Sin for the Two Hundred and Fifty Princes to offer Incense; yet by even that Sinful Offering, the Cenfers, wherewith they offer'd, were hallow'd; and God himself declared them to be so, Numb. 16. In like manner, tho' it be a Sin for Lay-men to Baptize, yet the Person so Baptiz'd is thereby Hallow'd and Sanctify'd; and confequently

fuch a Baptism is Valid.

Answ. This Objection has no manner of Force for the purpose design'd, because 'tis not in the least parallel to Christian Baptism; for the Cenfers (mere fenfeless things) were capable of no Supernatural Spiritual Graces and Privileges to be enjoyed by them, by virtue of that Offering; but the Objects of Baptism, Sensible, Rational, and Immortal Souls, are to be posses'd of, and to be made happy by, fuch unspeakable Benefits and Advantages as are annex'd to Baptism. The Censers were wholly Passive; but the Baptiz'd Person is not fo, for even in Infancy he is Active by his Sponfors; and when he comes to Years, must be fo in his own Person. The Censers, tho' they were hallow'd, yet they were not hallow'd

low'd to the same purpose, as the Censers wherewith Aaron offer'd Incense; for God did not order those Two Hundred and Fifty Cenfers to be continu'd, for the same use to which those Sinners put them, but requir'd them to be made broad Plates for a Covering of the Altar: To be a Memorial unto the Children of Israel, that no Stranger which is not of the Seed of Aaron come near to offer Incense before the Lord, (Numb. 16. 39, 40.) So that, if these Cenfers are a Parallel Instance for Persons Baptiz'd by uncommission'd Pretenders, then, the use that God order'd them to be put to, should teach us to make a like use of such Sinfully-Baptiz'd Persons, viz. To make them Memorials to all Christians, that none who are not Commission'd by Christ, should dare to come nearto Baptize in the Christian Church: But how shall fuch Sinfully baptiz'd Persons become fuch Memorials fo effectually, as by renouncing their falle, and receiving true Christian Baptism from Christ's Authoriz'd Ministers, and thereby frustrate as much as they can, the prefumptuous Usurpations of those who have no Divine Mission for so great a Ministration? This is the most proper Inference that can be drawn from these Censers, with respect to such as are unlawfully Baptiz'd: Tho' after all, they have nothing in. them that can with any Coherence, be justly adapted to the Institution of Christian Baptilm, or any one Effential Part thereof: The

Two Hundred and Pifty Princes, indeed, if compar'd to the Unauthoriz'd Administrators of Baptilin, may be formething to the purpole; and fo may the Incense, if compar'd to the Water in Baptifm: Because, as this, when rightly Administer'd, is the means of Spiritual Benefits; fo Incense, when rightly offer'd, i.e. by a Divinely Commission'd Person, was a means likewife of procuring the Favour of God, by making an Atonement, for the Sins of the People. But as for the Cenfers, they were only the Vessels wherein this Incense, she Outward Means of the Atonement, was contain'd; fo that they have not the least reference, either to the Person Administring, or the Water of Baptism, or to the Person Bapsized; and therefore, if the Objector will have them to be Parallel to any thing at all in this matter, they must be so to the Vessel, which contains the Baptism-Water. And he may make as much use as he pleases of that Paralleliffen, which is nothing at all to our prefent purpole:

dele Princes was (in opposition to the Established Priesthood) to offer Incense before the Lord, contrary to a Divine Positive Institution, which confined that Action to Aaron and his Sons only? This Offering being thus unlawful, for want of the Divine Authority of the Persons Administring, was so far from being accepted, that it was a crying Abomination; and instead of

of procuring a Blessing, either for themselves or their Abettors, drew down upon them swift Destruction; the Princes being immediately consum'd by a Fire from the Lord, and Fourteen Thousand Seven Hundred of their Partizans destroy'd by a Plague. Even so, if any thing about Baptism may be hence inferr'd, we may justly fear, that the Administration of suppos'd Baptism by Non-commission'd Persons, in Opposition to the Divinely establist'd Priest-hood of the Christian Church, instead of being a Means of conveying Spiritual Graces and Benefits, to those who knowingly receive, or acquiesce in it, will rather exclude both such Giver and Receiver, (tho' they escape God's Judgments here) from the infinite Privileges of his Children hereafter, without a fincere and speedy Repentance.

Some other Objections I have endeavour'd to obviate in the Progress of this Eslay, and therefore shall only further declare, that I sincerely believe the Subject of this Discourse to be a Substantial Truth; nay, even a first Principle of Christianity, and that without the couragious Afferting and Vindication thereof, the whole Christian Priesthood and the Divine Authority of it, must be call'd in question (as we see it has lately been in Publick Print) and consequently in time so far deny'd, as to encourage every bold intruder to usure that Sacred Office and Ministry, even in opposition to that Divine Commission, which

which has been constantly handed down from Christ and his Apostles, to this very Day.

I hope therefore that None who are vested with this Divine Authority, will fight against it by appearing publickly in opposition to the Subject of this Eslay: As for my manner of arguing to defend it, there may be some undesign'd taults therein, which I humbly submit to their just Correction, and prudent Censure; hoping they will execute both, with so much Wisdom and Conduct, as (to make me see my own Errors, and at the same time) not to prejudice, but add Strength and Cogency to the Cause I have pleaded, which ought by no means to suffer for my Weakness in its Defence.

AS for the mere Pretenders to this Divine Authority, I have nothing to fay to them or their Followers, but only to defire 'em to take care not to deceive themselves, but seriously to enquire whether there is any Legality in that pretended Commission, by which they Act; which till they can folidly prove, I shall always esteem to be utterly Invalid for the Administration of Christian Sacraments. shall not trouble my self to enter the Lists with them, tho they quarrel never so much with what I have faid; they have Work enough already cut out to their Hands, in those excellent Books which I have mention'd in my Answer to the Third Objection; and vine RIGHT OF EPISCOPACY, that they thirl w

they may fave themselves the trouble of de-

manding them from me.

IF they shall oppose my Assertion of the Necessity of a Divine Commission to Administer Baptism, they will thereby Confound themselves when they affirm that they Baptize by Virtue of such a Commission: And then I shall not think them worth my Answering.

I conclude all with my hearty Prayers to Almighty God, that this my weak Endeavour may be for his Glory, and that he would keep us from all FALSE DOCTRINE, HERESY AND SCHISM; that all who profess and call themselves Christians may be led into the WAY OF TRUTH, and hold the Faith in Unity of Spirit, in the Bond of Peace, and in Righteousness of Life; and that he would be pleas'd to Illuminate ALL BISHOPS, PRIESTS AND DEA-CONS, with true Knowledge and Understanding of his Word, that both by their Preaching and Living they may fet it forth and shew it accordingly; and rightly and duly Administer HIS HOLY SACRAMENTS, that fo JEROBOAM'S PRIESTS may not PROPHANE HIS SER-VICE, but that THE SEED OF AARON may still MINISTER before him; to whom, with his Eternal Son, and Holy Spirit, Three Persons, but One God, be ascribed, as is most due, All Honour, Praise, and Glory, Might, Majesty and Dominion, by every Creature that is in Heaven and Earth, and under the Earth, For ever and ever Amen.

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APPENDIX.

INCE the Publication of the First Edition of this Book, I am informed, that some Gentlemen of no mean Character, have made further Objections against the Subject thereof, which (because they look very plausible at first fight, and may therefore prejudice too many against what I have proposed) I shall endeavour here to answer, as briefly

and plainly as I can.

Baptilm be Invalid, and the Divine Commillion to Baptize be convey'd from the Aqostles in Episcopacy only, then all those Foreign Resorm'd Churches which have no Episcopal Ordination are effectually Unchurch'd, as being (by the Principles afferted by me) destitute of a Christian Ministry, and consequently of Christian Baptism; which is a consequence so dreadful, and even contrary to the Concessions of many Episcopal Divines of the Church of England, that none ought to admit of that Doctrine, from which (if granted) so great a mischief must necessarily arise.

I humbly conceive, I have prov'd; if not, let the Authors of this Objection shew, either the Insufficiency, or Fallacy of the Arguments I have produc'd for that purpose; otherwise

I shall take it for granted, that they acknowledge such Baptisms to be Invalid; or else, that at best they can give no solid Reasons for their Validity. And therefore, till I hear further from them upon this single Topick, I shall give my self no more trouble about it, but proceed to the conveyance of the Divine Commission to Baptize, and this (supposing Lay-Baptism to be Invalid) can be conveyed from the Apostles in the Christian Ministry only; so that all our Business here, is to know how the Christian Ministry was handed down, and successively continued from the Apostles to our Days, and this will determine who can

Administer Valid Baptism.

THAT the Christian Ministry was conveyed from the Apostles in Episcopacy only, we have a Cloud of Wignestes; First The Institution of our Saviour himself; Secondly, The Practice of the Apostles, both recorded in the Sacred Oracles of infallible Truth, the Holy Scriptures; Thirdly, all Ecclefiaftical History; and Fourthly, the constant and uninterrupted Practice of the Universal Church of Christ in all Ages and Places, for One Thousand Five Hundred Years together from the Apostles Days. These all bear testimony. to this great Truth, as has been sufficiently demonstrated by a vast number of the best Christian Writers, particularly some of our own Nation, and that very lately, (vid. Those I have mention'd in Answer to the Third Obje-Etion.

of Bpiscopacy, Printed for Richard Sare, as Grays Inn-Gate in Holborn, 1708,) who have obviated and answer'd the Objections of all Enemies so excellently well, that it would be no less than Presumption in me, to attempt to say any thing more upon that Subject, after such Learned Authors; to whom therefore I refer the Reader for his satisfaction in this Point, and pass on to consider the Objection it self.

IF then the Premises above-mention'd be true; If Lay-Baptifm be Invalid, &c. then (fays the Objector) " All those Foreign Re-" form'd Churches, &c. are effect wally Unchurch'd, " being destitute of a Christian Ministry, and consequently of Christian Baptism. Why truly, if those Foreign Reform'd are Unchurch'd, upon the truth of those Premises, I cannot help that, 'tis the Objector himself that tells me they are fo; and I know of no way for him to help them out of that Difficulty at present, but either to prove the Premises falle; or else to perswade them to receive Episcopal Ordination. But 'tis said, "this " is a dreadful consequence. It may be fo, and very dreadful too, if they are fo far Unchurch'd as to be reduc'd to a state of absolute Infidels, which I hope the Objector does not mean when he fays they are Unchurched; if he does, I must tell him, that (tho' I am no Latitudinarian) I have more charitable Thoughts

Thoughts concerning Thousands of them than he has, upon the Supposition of their being destitute of Christian Baptism: For I believe Abundance of them may be included in the Number of those whom I have spoke of in the Words of a most Excellent Modern Author; (towards the End of my Answer to the Fourth Objection) and that therefore they may very fairly be efteem'd AS MUCH IN THE CHURCH as the Catechumeni, or Candidates for Christian Baptism, were us'd to be in the Primitive Times. This, I think, abates much of the Dreadfulness of the Consequence to the Honest and Sincere; but it cannot be hence inferr'd, that their Ministry and Ministrations are Good and Valid; or that they who know their Defects, should concur and communicate with 'em in fuch their Deviations from the Divine Institutes.

BUT (to proceed) this, says the Objector, is "even contrary to the Concessions of many "Episcopal Divines of the Church of England, I suppose he means some of the Writers since the Resormation, who have endeavour'd to make Excuses and Salvo's for the Presbyterian and Lay-Ordinations Abroad: In reserve to whom, I must needs say, that 'tis justly to be fear'd they have done more Hure by such their Concessions, than at the Time of their Writing them they were aware of: For 'tis not to be doubted, that many put a great Value upon the Judgment of such Learn.

Learned and Good Men, and thereby have been induc'd to believe that such Ordinations are Good and Valid; and confequently, that there's no need for those Foreign Reformed to feek for Episcopal Ordination; whereby too many of the Foreign Teachers themselves are, instead of being cur'd of, confirm'd in their Errors, and (it may be) hinder'd from so much as but Enquiring whether they are in the Right or no. With Submillion to better Judgments, fuch large Concessions of shole wany Episcopal Dipines have been not only prejudicial and hurtful to the Reform'd Abroad, but even congrary to the Doctrine and awow'd Practice of the Church of England, which they were obliged in Conscience, by their Sub-Cription, to support and maintain. For, does the not teach in her 23d Article, That " It is not lawful (therefore 'tis linful, and con-" trary to their Institution) for any Man to take upon him the Office of Ministring the Sa-And does the not confine this LAWFUL CALLING AND SENDING, to EPISCO. PAL ORDINATION, in the Preface to her Form and Manner of Making, Ordaining, and Confecrating of Bilhops, Priefts and Deacons? Does the not call this EPISCOPAL ORDINATION CHRIST'S COMMISSION AND AUTHORITY; when in her 26th Article the teaches, I hat the Administers the Sacraments, does at "in Christ's Article the teaches, That the Minister, when

Christ's Name, and by his Commission and Authority? Is the not to exactly confiftent to all this, that the will not admit any of these Foreign Teachers into the Number of her Priefts, no nor of her Deacons neither, without Episcopal Ordination? Is not all this so true, that none can deny it? And does she not thereby, as much as may be, prevent all fuch Concessions, and reprove those who make them, contrary to her Doctrine and Practice? I think she does; and consequently, that her Articles, relating to this matter, are not of so loose and variable a Contexture as fome (who ought to know better) have represented them to be, (like a Nose of Wax) that may be wrested to serve any Turn, and defend almost all Contradictious Doctrines and Practices whatfoever; without confidering that her Articles, Rubricks and Capons, &c. Concerning the Divine Right of Episcopal Ordination, when duly compar'd with one another, do make the most perfect Harmony and Agreement; and have nothing in them, that is either contradictory or inconsistent to them-selves, or disagreeable to the Holy Scriptures, and Practice of the Primitive Church.

IF in the Days of Jeroboam, the Son of Nebat, who made Ifrael to fin, a Priest of the Tribe of Aaron should have undertaken to defend the Validity of the Priesthood which Jeroboam had fet up; would he not have been justly censurable? Would he not have acted contrary

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contrary to the Principles of the True Church of the Jews at Jerusalem? Certainly he would: notwithstanding the vastly Superior Numbers in the Ten Tribes who forfook the True Priefts, and the Smallness of the Numbers in the Two other Tribes, who would not follow that Multitude to do this Evil, And the Reason why he would have been justly blameable, is evident; Because Jeroboam made Priests of the Lowest of the People, which were not of the Sons of Levi, 1 Kings 12. 31. For that this (as well as their Idolatry) was his and the Ten Tribes Sin, is evident by Abijah's Speech to them, (2 Chron, 13. 9, 10.) Have ye not cast out the Priests of the Lord, the Sons of Aaron, and the Levites, and have made you Priests after the manner of the Nations of other Lands? &c. But as for us, (i. e. the Members of the True Church of God, the other Two Tribes of Ifrael) the Lord is our God, &c. And the Priest's which minister unto the Lord, are the Sons of Aaron, and the Levites wait upon their Business. Here you see that Abijah triumphs and glories in the True Priesthood with them, because twas that which God himself appointed; and he upbraids the Ten Tribes, for their having fet up other Priests, without any Regard to the Divine Institution of the Priesthood. Their mighty Numbers, and the feeming Necessity of their being forc'd thereto by the Secular Power, was no Argument for him to allow of their Priesthood. How much less ought those

those Writers among us to have studied so industriously, as some of them have done, to prove the Validity of their Ministry, who are not One Tenth of the Present Universal Church, and who differ from them and the whole Church throughout all Ages, in not Requiring their Ministers to be Vested with the Divine Authority by Episcopal Ordination.

I A M well aware of what is pleaded by those Episcopal Divines; viz. That those Foreign Reform'd were under a Case of Necesfity, and some of them fay, they are so still. But I am not yet fatisfied what they mean by this Case of Necessity: The Church of En. land, whereof those Episcopal Divines are Members, has not declar'd it : The Scripture is wholly filent about it, and (on the contrary) has recorded the Dreadful Punishments inflicted upon fome, who (to all Appearance) had a great deal of Reason to plead, that they were under great Circumstances of Necessity. to assume to themselves those Offices, wherein they ministred contrary to the Divine Institutions: As in the Cases of Saul, I Sam. 12. from Ver. 8. to Ver. 14. and Uzzab, 2 Sam. 6: 6, 7. So that I am utterly at a Loss to know, how those Writers could discover any Case of Necessity, that of it felf was sufficient to anthorize Men to take upon them the Great Office of Mediating between God and Man. There is not one Instance (that I know of) in all the Sacred Oracles, of any one's being in-Stated dribt's

flated into fuch an Office, even in the greatef Cales of Necessity, without an explicit Revelation of God's Will, that the Man should Means of giving him his Commission was wanting. And if the Exculers of thole Fo-reign Ordinations can shew me such an In-stance, I shall be very much oblig d to them

If they will be pleas'd to do it.

NAY further; Supposing that twere pos-fible to determine a Case of Necessity, that might be sufficient to empower Men to administer Valid Sacraments, without Receiving a Commission for so doing, by God's appointed Means of Episcopal Ordination; yet I don't find, that any of the abovefaid Writers have prov'd by good Arguments, that the faid For cessity, much less that they are so now: And till this is provid, I fee no Reason to be at all concluded by the Writings of even the best of Men, when they make fuch Provilo's as God has not made, and who can give us no Proof of their being guided in their Dictates by the infallible Spirit of Truth, as the Bleffed Apofiles and Prophets were.

IN KNOW that fome do beg the Quellion, by supposing, "What if the Episcopal "Order were utterly Extinct, and no Bilhops " could be found to confer Holy Orders, must there be no Ministers therefore in the "Christian Church? And must the Visible Too 1 ... " Church

Church of Christ cease to have a Being as Guch in the World? This, at first Proposing looks to be anvery weighty Question; but when we justly reflect on the Divine Veracity, which has infallibly affurd us, That Christ will be with his Apostles, (i. e. them and their Succes fore; the Bistops) alway even word THE END OF THE WORLD; and that the Gates of Hades shall never prevail against the Church; then the Impertinence and Folly of this [What if] does immediately discover it self : Because it fuppoles what in Fact never was, nor ever will be; and therefore needs no Answering because not to be granted. But alas! Suppo fing that it were (as it is not) possible, for the Church to be univerfally depriv'd of her Valid Spiritual Fathers, the Bishops; 'is our Duty; as well as Safety, rather to wait and hope for fome New Revelation of his Will, for another Institution of Men to succeed in the Christian Priethood, than to take it upon our felves by fuch Ways and Means as he has not hitherto appointed, and which will wherefore prove inoffectual for the Supernotural Purpoles of this own Divine Inflitution; (because MAN by his own Authority only can never make a Human equal to a Divine Institution & Date this Cale has never happen'd yet; and therefore, no so ciery of Men, either past of pielous can be as all excus'd upon the luppes'd Poundacion 25 A AND now to conclude all that I have to fay to this Objection and Doct the adiatioevid can

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can be prov'd to be falle, by the Mischies of those Confequences which necessarily arise from it, when those Consequences themselves are not contradictory to some previous Truths; and when Men by either their wilful Sins, or fupine Neglects, are the only Causes of the Mischiefs of those Consequences, for which Truth and its Affertors are no ways answerable. This I believe is a Maxim that will stand the Test of a strict Examination, and hold good in the Case before us: And I pray God to touch the Hearts of those who are concern'd in it, with a due sense of their Deviations from his Holy Institutes, that they may compleat a thorough Reformation; that the Christian Priesthood may recover its Ancient Spiritual Glory; and that we may be all bles'd with the Happiness of a Universal Communion of Saints here in the Church Militant, fo as to be intitled to an entire and eternal Union and Communion with the Church-Triumphant in the Kingdom of Heaven.

Obj. X. 'Tis further objected; That if Lay-Baptism be Invalid, then all those who never receiv'd any other Baptism are uncapable of Holy Orders, having never been Baptiz'd; and therefore the Orders of feveral Episcopally Ordain'd Persons among us are Null and Void; and confequently so are all their Ministerial Acts too, because they never receiv'd any pther than Lay-Baptism. This will involve the Church into the utmost Confusion; and therefore

fore the Invalidity of Lay-Baptism ought not to be allow'd by any, who value the Order

and Peace of the Church.

Answ. THIS Objection raises a Consequence from an uncertain, and it may be a salse Foundation; for it takes for granted, that the Unworthiness of a Person to receive Holy Orders, or his being not duly qualified for them, by reason of his being Unbaptiz'd, renders Holy Orders, if conferr'd on him, Null and Void; or, in short, that nant of Baptism Nulls Holy Orders in any Person Ordain'd to the Ministry. This Assertion does not yet appear easy, if at all to be prov'd, for these following Reasons.

tween a Personal Capacity or Qualification, and an Authoritative One. For, a Personal Qualification for the Ministry, is, what a Man is bound to be endow'd with, IN COMMON with all other Christians, whether he be Ordain'd to the Ministry or no; and therefore Baptism and Holiness of Life being equally incumbent on all Christians, Ministers as well as Lay-men, may justly be distinguish'd by the Name of Rersonal Qualifications.

BUT an Authoritative Qualification for the Ministry is that only, whereby a Man is seperated and distinguish'd from the rest of Mankind, and thereby empower'd to Personate and Represent the Divine Presence, for the conveyance of Spiritual and Supernatural Benefits to

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us. This is what we call the Divine Commission, convey'd from the Apostles in Episcopacy, and given to the Ordain'd Person

by Impolition of the Bilhop's Hands.

2dly, A PERSONAL Qualification may be, and in fact often is wanting, when an Authoritative One remains Good and Valid; and there's abundance of Reason that it should be so, because, the Personal Qualification chiefly respects, the Man himself, who is, or ought to be, posfess'd of it, since he only will reap the benefit of having, or find the misery of being destitute of it. But the Anthoritative Qualification, as fuch, relates only to God, and the People; to God, as the Minister is to be his Proxy and Representative; and to the People, as they are to receive from God the Supernatural Benefits of his Proxy's Ministrations. The People receive no more advantage from the Personal Qualification of God's Representative, than they do mischief from his Personal Immoralities; that is, none at all, (except but by their own Learning or Imitation of them,) because they are neither answerable for the one or the other, any farther than as they are Encouragers or Abettors of them: If he be destitute of any such Qualifications, let him look to that, 'tis none of their business with respect to the Validity of his Ministrations: All that they are bound to take care of, upon that fingle account, is, that he be TRULY SENT; and if they are but once fecure of that, then m

in all his Ministrations they are not to suppose him, but Christ himself (whom he Personates) to be Administring to them; for, all Sacraments, on the Part of the Administration, are Good and Valid, only upon this ONE FOUN-DATION; without this, of Christ the Great High Priest's Administring, either himself in Person, or by his Proxy, all Christian Sacraments must fall to the Ground, and be of no use or advantage to Mankind: And therefore if we can but folidly, i.e. upon good Foundation, believe, that he does thus Administer to us, we need never concern our felves with the Personal Qualifications of his Representative, for the Validity of those Administrations, which receive their whole Efficacy from the Authoritative Qualifications of Christ himself, who has promis'd to make good, and confirm them, when perform'd by one whom he has fent.

TO Exemplify all this in the Case before us: Holiness of Life is requir'd as a Personal Qualification, previous to Holy Orders: This is evident from St. Paul's Epiftles to Timothy and Titus; and yet 'tis well known, that our Lord himself chose Judas Iscariot, a covetous Thief, and one whom he himself branded with the Name of a Devil; I fay, 'tis well known, that he chose this wicked Wretch to be no less than an Apostle, and sent him to Preach and Baptize, to cast out Devils, and to heal the Sick, as well as the rest of the Apostles; for which Reason, all his Ministerial Acts were Good

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Good and Valid, notwithstanding his being destitute of the Personal Qualification of Holinefs of Life; and 'tis universally acknowledg'd, that the same is true of all other wicked Bishops, Priests, and Deacons whatsoever, otherwife we could never be fatisfied with the Validity of Ordinations in any Age of Christia-nity. And therefore, the Holiness of Life is a necessary Personal Qualification for the Miniftry, because of great Edification to the People, &c. Yet if a truly Ordained Minister should be a wicked Man, the People ought not to suspect the Validity of his Ministrations by reason of the Wickedness of his Life, because, 'tis Christ that Administers by him as his Proxy only, and Christ's Ministrations are certainly Good and Valid; let his visible Representative be never so wicked, he himself (and not the People, except they concur with, and encourage him in his Wickedness,) must answer for that. This is exactly agreeable to the 26th Article of the Church of England; and therefore there is no need longer to infift upon it, but to proceed to Baptism, another Perfonal Qualification for Holy Orders.

Every Minister to be Baptiz'd, as well as to be personally Holy, because tis a Divine Law to which all ought to pay Obedience. For which Reason I cannot omit commending the laudable Custom of the Church of Rome, who (the Corrupt and scandalously Wicked in other

Matters,

Matters, yet) requires her Candidates for Holy Orders to prove their Baptism, before they can be admitted into the Ministry: And I should heartily rejoice to see the Governors of the Church of England require the same of her Candidates for the Ministerial Function, who, 'tis to be fear'd, ever fince the Reformation, have never been enjoyn'd to bring Certificates of their Baptism, as well as of their Good Behaviour and Christian Conversation. This Omiffion, I charitably believe, proceeded only from an Opinion, that none would pre-Sume to enter into Holy Orders before they were Baptiz'd, and that therefore 'twas needless to require a Proof of their Baptism: But however, if this Custom had been preserv'd, 'tis reasonable to believe, that the English Clergy would (some of them) have been more strict in keeping their Parish-Registers of Persons Baptiz'd by Lawfully Ordain'd Ministers, and not have fuffer'd Schismatical Lay-Baptisms to have been Register'd among the True Baptisms, as 'tis now scandalously practic'd in some Places, to the great Grief of many, and I hope almost all English Clergymen, who have constantly oppos'd this unwarrantable Practice, and will (to their Preise be it spoken) never suffer such Registers to be made in their Parish Books. I fay, if this good Custom of requiring Certificates of their Baptism had been continu'd, 'tis very likely, that no Lay-Baptiz'd Person would have got fuch a Certificate from the Minister K 3

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Minister of any Parish; because a Minister's giving such a Certificate, would have been a publishing of his own fault, in making a Register that is contrary to the Laws and Customs of the Church; for he must have mention'd the Lay-man's Name, who was said to have Baptiz'd the Person, and thereby have declar'd, that he himself took part with Schismaticks, and consequently must have incurr'd the Penalties of the roth and 57th Canons of the Church of England: And this might have been an effectual means of preserving the Registers entire, and consequently of keeping our of the Ministry, those who receiv'd Baptism from Lay-Preachers; no other Lay-men being at least now so presumptuous, as once to pretend to Baptize. But this only by way of Digression.

AND now to return; Christian Baptism is certainly a Personal Qualification for Holy Orders; and that it is no more than a Personal One, I infer from hence, because all Christians are EQUALLY bound to be Baptiz'd, Ministers as well as People; and it cannot be prov'd, that it is more the Duty of the one than of the other to be Baptiz'd: If it be said, Yes it is, because there must of necessity be a Christian Minister, before there can be a Baptiz'd Lay-man; this is not deny'd: It is certainly true there must be so; but it does not therefore follow that he is not a Christian Minister if he is Unbaptiz'd; for 'tis not his Baptism,

but the Commission that makes him a Christian Minister, or one set apart to Minister in the Divine Offices of the Christian Religion. His being Baptized is not his Commission; for, if it is, then all Baptiz'd Persons are, as such, Commission'd Officers of the Church; and fo there is no need of any other Ordination, which is abfurd, and contrary to the Principles upon which this Objection is rais'd. Again, His being Baptiz'd, is no Instituted Essential Part of his Commission; for, if it be, then all Baptiz'd Persons, as fuch, have One Instituted Effential Part of a Commission, tho' not a whole Commission; which is also absurd, because a Commission is but ONE THING, and the Essential Parts thereof cannot be separated without Violence and Destruction to the whole; and therefore all Baptiz'd Persons, if they have One Essential Part of a Commission, must have the whole; which brings us back to the first Absurdity, and confequently Baptism it self, being no Constituent Essential Part of his Commission, or Ordination, He who is Destitute of Baptism, is not by reason of that WANT ALONE, Destitute of Holy Orders. If it be objected, that while he is Unbaptiz'd, he is out of the Church: And how can he, who is not of the Church, admit another by Baptism into the Church? I Answer, Tho' he is out of the Church with respect to any Benefits himself, yet not with respect to the Spiritual Benefits, he has Authority and Commission mediately to K 4 convey

convey to others: For, a Man may be a True Messenger to carry that Good to another, which he himself neither does, nor ever will enjoy. A Master of a Family may send a Neighbour, or a Stranger, who is not of his Family, and give him full Power and Authority to adopt and enter into his Family, fome Poor, Destitute, Orphan Children, whom he Commiserates. And tho' that Stranger be not of the Family himself, yet his Adopting those poor Children into that Family, stands good; because the Master of the Family fent and impower d him to do it. And this I take to be very parallel to the Case in hand: And therefore he who is not of the Church, because Unbaptiz'd, may as truly admit a Person into the Church by Baptism, as he who (tho' Baptiz'd) thro' his Wickedness, is destitute of the Holy Ghost, can convey the Gift of the Holy Ghoft by his Ministration of Sacraments to others: For, as 'tis not the Personal Holines's of the Administrator, that conveys Holiness to me in the Ministration of any Sacrament; so neither does his having receiv'd that Sacrament, fignify any thing to me for the Validity thereof, when he Administers it to me by virtue of a Divine Commission explicitly given to him. This COMMIS-SION ALONE, is that which makes the Ministration not his, but God's own Act, and as fuch (without any other Appendant Caufe) 'tis Good and Valid. Hence our Bleffed Lord call'd both Unbaptiz'd and Unholy Men, vis!

his Apostles, who cannot be provd to have been Baptiz'd in the Name of the Trinity before his Refurrection; and one of them, Judas Ifcariot, a Thief, a Devil in his Disposition, to the Administration of Holy Things, as if he would thereby teach us, to look with Faith on HIS AUTHORITY ONLY, without confiding in any of the best Accomplishments of those on whom he has conferr'd it. And if we do but look back to the Condition of the Jewish Church, during their forty Years sojourning in the Wilderness, we shall find that none of them were Circumcis'd in all that fpace of time; and tho' the Uncircumcis'd was by God's own Appointment to be cut off from among his People; yet the Ministry of those Priefts and Levites, who were born in the term of those Forty Years, was not Null'd and made Void for their want of Circumcision; which doubtless was as much necessary to qualify them for Holy Orders, as Baptism is now to qualify our Christian Priests.

UPON the Whole; As neither the Baptism, nor Personal Holiness of the Minister, can mediately Baptize or make us Holy, but THE DIVINE AUTHORITY residing in him; so neither can the Baptism or Personal Holiness of the Bishop confer Holy Orders, but THE DIVINE AUTHORITY from Christ and his Apostles, visibly convey'd to and residing in him: 'Tis by virtue of THIS ALONE that Holy Orders are given; and if either the Bi-

shop or Ordain'd Person, or both, have any Personal Incapacity, viz. of Wickedness, or want of Baptism, the Fault is their own, and they must answer for it: But as for the Ordination. that must remain Good and Valid, by reason of the External Divine Commission de facto given to the Bishop. For, if every Personal Defect of what is required, either in the Administrator or Recipient, could Invalidate the Administration, either of Baptism or Holy Orders, we should never have an End of Rebaptizations and Reordinations: Nay, we could never have any Certainty, either of Valid Baptisms or Ordinations, because we should always find but too many Occasions, to call in question the Sufficiency of the Preparations, and Personal Qualifications of both Ministers and People, who are all equally expos'd to the fame Human Frailties, and liable to be try'd with the same innumerable Temptations.

A N D therefore I humbly conceive, our best way is (I don't say ONLY but) CHIEP-LY to regard, and insist on the Visible Divine Authority and Commission, handed down from Christ and his Apostles, by that ORDER of Men, who have always had power to convey it to others; this, with the Right Matter and Form of Administration, are what we ought to esteem to be the only Essentials of Baptism and Ordination, on the Part of the Administration of them; and as for the rest, every one in particular must do his part to the utemost.

most of his Power, to secure those Personal Qualifications, which God has required of both Minister and People, under no less Penalty than that of Eternal Damnation, upon the

wilful neglect of them.

Thoughts, concerning the Uncertainty and (as far as I can fee) the Falfeness of the Foundation, upon which this whole Objection is rais'd, humbly submitting all I have said in opposition to it, to the better Reasons and Arguments of my Superiors, the truly Ordain'd Ministers of Jesus Christ, whether Bishops, Priests, or Deacons; sincerely declaring, that if any thing has drop'd from me, that is contrary to the Truth of Christianity, I do hereby Recant it, and will do so in a more particular manner, as soon as I can discover my Error.

A N D now, whether what I have said against Ordinations, and Holy Ministrations being Null'd for want of Baptism, be true or no; if the Invalidity of Lay-Baptism be a Truth, let every one take care to keep himself from, or extricate himself out of, the mischievous Consequences of it. And if the Nulling of Holy Orders and Ministrations, be a real Consequence of this Truth, then there's no other Remedy, but that they who are involved in it, should extricate themselves out of it, by Episcopal Baptism and Reordination. It is not enough to say, that "This will involve

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4 the Church into the utmost Confusion; for, want of Baptism and a Valid Ministry is the most pernicious Confusion, and infinitely greater than what can proceed from fuch Perfons receiving Valid Baptism and Holy Orders; and therefor, if the Premises are true, the Risk must be run; for Truths of fo great Importance must not be stifled, and made to give way to suppord Confusions; because, whatfoever mischief may arise, can never be the Result of Divine Truth (which is always Good and Beneficial) but of Mens Sins and Impieties, in usurping those Sacred Offices, which they never receiv'd any Commission to Act in. So that, they who value the Order and Peace of the Church, ought not to difallow of the Invalidity of Lay-Baptism, upon the Account of this Confequence, but rather to enquire feriously, whether Divine Revelation gives us any Foundation to believe, that fuch Baptifins are Good and Valid; and if they are not, whether the Nulling of Holy Orders be a real Confequence thereof; and if it be, they should affert and maintain it to the utmost of their power, nay even to Martyrdom it felt, if the defending fuch a Truth did expose them to it, rather than suffer themselves to be destitute both of a Christian Priesthood and Christian Baptism. and , thornes and to ou

Obj. XI. B U T others fay, that to avoid the fatal Consequences of adhering too rigorously to this Dostrine of Lay-Baptisms being Invalid,

Invalid, the Authority of the " Powers Hierar-" chical are very Divine, and the Same which " Christ had, not to the violation of his Laws, but " to DISPENSE with them to EDIFICATI-" ON, for which they may be impower'd to Relax " stated Rules in sases that appear necessary or " expedient. And that therefore, tho' Hereti-" cal, Schismatical, and Mimical Baptisms are " done without, nay, and against the consent of the " Hierarchy, and therefore are not entire, or valid " in themselves, yet they are made so on the Post-" Fact, by the Spiritual Powers, so far, as that " the External Rite shall not be Reiterated; but " as to any Spiritual Graces they are not to be had " thereby, till those defective and Irregular Acts " are supply'd, Righted and Confirmed, by the " Chrism of the Bishop, or Imposition of his Hands, " or such Right by which he shall fix the Person
"Baptiz'd into a State of Canonical Union with " the Church. So also, the Validity of Lay-" Baptism, as well to its Internal, as External " Privileges, stands on the Authority of the "Church's Power to grant such License to Lay-" men in Extremities. All which being confider'd, Lay-Baptisms ought now to be acknowledg'd Valid, especially to such as have been confirm'd by the Bishop.

Answ. THIS Objection is for the most part in the very Words of a Learned and Reverend Opposer, of One of the most Poysonous Books, that, it may be, was ever suffer'd to be Publish'd in the Christian World, falsy Intitul'd,

the RIGHTS OF THE CHRISTIAN CHURCH ASSERTED. The worthy Author, who has done the Church good Service, in answering that pernicious Book, I dare say, never designed, that any thing in his most Excellent Book should be constru'd to favour our Lay-Baptisms, which are evidently in Opposition to the Divine Right of Episcopacy, and for which the Hierarchical Powers of the Church of England have provided NO ACT OF CONFIRMATION. So that, in these Nations, our Lay-Baptizers, and their Proselytes, can reap no Benefit by any thing as-

ferted in this Objection.

I HAVE already, under the Corollary of the Third Proposition, declar'd my Reasons against the Dispensing Power pleaded in this Objection; to which I shall further add, That I acknowledge the Divine Powers of the Hierareby; but with this Restriction; That since the Settling of the Canon of the Holy Scriptures, they are for ever limited IN THINGS FUN-DAMENTAL to that Rule, from which they have no Authority to deviate, and confequently not to dispense with any of the Essentials of Baptism, which (without all donbt) is a Fundamental of Christianity : Such a Dispensation must be a Violation of Christ's Law; and how that should be to Edification, is inconceivable; fince Christ, our Great Lawgiver, has provided Fundamentals sufficient for the Edification of his Church, in all Circumstances whatfoever ;

ever; and Obedience to his Laws about Fundamentals, is most certainly the best Edification: Otherwife, He who is Omniscient Wifdom it felf, would never have made fuch Laws. And therefore, with Submission, there seems to be no Necessity for Empowering the Governors of the Church " to relax his Stated " Rules, no not in Cases that appear necessary " or expedient. Besides, if Christ has made Stated Rules for the Essentials of Christian Sacraments, without providing for fuch pretended Cases of Necessity; the Hierarchical Powers must certainly run a great Hazard of Sin, in attempting to dispense with Things for which he has made no Provision; and the Persons dispens'd with can have no just Satisfattion in such Dispensations; especially when the seeming Cause of them is remov'd, as it certainly is in the Case of Persons baptiz'd by Unauthoriz'd Lay-men, contrary to the Stated Rule, who may afterwards obtain Episcopal Baptism agreeable to the Law of Christ, if the Hierarchical Powers will but give them Leave.

THIS I say in Opposition to those who affirm, that the Hierarchical Powers ARE ACTUALLY ENDOWED with Authority to dispense with Christ's Laws, and to relax Stated Rules, in Cases that appear necessary and expedient"; which the Learned Author, whose Words they use, does not say. All that he intimates, is only, that they MAY BE compower'd to do so: Which plainly shews, that

that he would not venture to affirm that they really are; and 'tis reasonable to believe, that upon Second Thoughts, he will not allow fo much, as that they may be so empower'd: Because what may be, may not be, as far as we know. Nay, 'tis more agreeable to Reveal'd Religion, to fay, that they are not fo empower'd; because a Thing of so great Moment would never have been left out of the Divine Oracles, to be handed down to us thro' all Ages, by the UNCERTAIN METHOD of Oral Tradition only. And therefore, 'tis very unfafe for us to truit in fuch [may be's], when the Receiving, or not Receiving, of Spiritual Supernatural Privileges and Benefits, depends upon the Truth or Fallity of fuch a Dispensing Power, as it certainly does in the Administration of Christian Sacraments. "He-" retical, Schismatical and Mimical Baptisms, are in this Objection acknowledg'd to be " not " Entire or Valid in themselves; therefore in themselves thery are utterly and entirely Invalid; (by the Corollary of the Third Proposition.) It is also said, That " as to any Spiritual Graces, " they are not to be had thereby, till, &c. Which is a plain Indication, that of THEMSELVES they are of no Efficacy to the Purposes of Christian Baptism; the Administration whereof is certainly efficacious for the Conveyance of Spiritual Graces. Again: They are call'd here " Defective and Irregular Acts. But why are they Defective; except but for their being uncapable

uncapaois of producing the proper Effects of true Baptism? And why should they be term'd Irregular Acts; except only but for being contrary to the Stated Rule, (or, which is the same) the First Institution of Christian

Baptism ?

SO that the External Rite perform'd by these Heretical, Schismatical and Mimical Baytizers, being thus acknowledg'd to be contrary to the Institution of Baptism, and utterly incapable in it felf of being the Means to convey any Spiritual Graces; what has it to do with Christian Baptism? Certainly it must be a mere Nullity, and all one as if it had never been perform'd: Because, if it had no Virtue to confer Spiritual Graces, it had no Virtue to confer any Benefit at all; for even the outward Privileges are no Privileges, when separate from the Spiritual Graces. Thus, all Persons on whom the said External Rite was perform'd, can receive by means thereof none of the Benefits of Christian Baptism; which are all Spiritual and Supernatural; and confequently, must remain in the State of the Unbaptiz'd, till they receive True Christian Baptism; which, how they can receive, without repeating the External Rite by a Proper Administrator, is utterly inconceivable. It is faid indeed, That " those Defective " and Irregular Acts (i. e. the External Rites of those Heretical, Schismatical and Mimical " Baptisms) are Supply'd, Righted, and Confirm'd

" by the Chrism of the Bestop, or Imposition of his " Hords, &c. For Answer to which, I refer the Reader to the Corollary of the Third Propofition; and further add, That this is only faid, and not prov'd; and I believe never will, till it can be demonstrated, that, that which before was no Baptism at all in the Christian Sense of the Word, is now made True Christian Baptism, (without the Act of Baptization) merely by the Bishop's Chrism, or Imposition of his Hands. Bither the first External Rite was the ONE BAPTISM the Scripture speaks of, or it was not; if it was, then it was Entire and Valid Baptism, and consequently wants no such Act of the Bishop to Supply and right it; but if it was not that ONE BAP. TISM, then nothing can make it fo, but the very Act of Baptization by a Christian Mini-Ster: For it may with as much reason be affirm'd, that Baptism is Administer'd really and eruly by fuch Act of the Bishop, to all other Unbaptized Persons as well as to those; and so at last, Baptism it self will be render'd needless, when the want of it can be foeafily supply'd: But no less than a Divine Revelation will suffice to convince us, that this is true; and till that is produc'd, we must continue to believe, that not all the Acts of the Highest Created Powers on Earth, are sufficient to make that which before was no Baptism, to become Christian Baptism, without the Act of Baptization by a proper Minister, as Christ has appointed m

in the Institution: And that consequently, they who never receiv'd any other than Lay-Baptism, are still unbaptiz'd, notwithstanding their being suppos'd to have been confirm'd

by the Bishop.

Thus far, upon Supposition that the Ancient Heretical and Schismatical Baptisms were of the same Nature with those of Unauthoriz'd Lay-men's Baptisms; which this Objection feems to represent them to have been; because it says, that they were not Valid in themselves - That no Spiritual Graces were to be bad thereby, &c. Tho' in truth those Heretical and Schismatical Baptisms were not of the same Nature with Unauthoriz'd Lay-Baptisms; for they were perform'd by Persons who had receiv'd Episcopal Ordination, and fo were authorized to Baptize. So that, whatfoever was the Fault of those Baptisms, the Churches who allow'd them, reckon'd that they were Valid in themselves (as wanting no Effential Part of the Institution) tho' accidentally Criminal, by reason of the Uncharitableness of the Separation of those Hereticks and Schismaticks, who administer'd and receiv'd those Baptisms: And during this Uncharitableness, they reckon'd, that the Baptiz'd receiv'd no Benefit by their Baptism, till they came into the Unity of the Church; when, upon their Repentance of, and Absolution from, the Guilt of their Uncharitable Separation, by Imposition of the Bishop's Hands, the 1. 2

the Obstacle was thought to be taken away, which before hinder'd the Benefit of the Sacrament, and so the Graces due to their Baptifm, if it had been done in Charity, and which were impeded and hinder'd, by reason of their Uncharitableness and Sinful Separation from the Church; upon their Coming into her Unity, took place, and became effectual to their Spiritual Advantage. This was the Opinion of those Churches, who allow'd those Baptisms to be Valid in themselves: And how true this their Opinion was, I am not concern'd; because the Baptisms I am disputing, are not fuch Heretical and Schismatical Baptifms, but plainly Unauthoriz'd; not only without any Commission at all, but also in Opposition to Episcopacy it self; which those Ancient Churches never experienc'd, nor enter'd into any Confultation about.

As for the Validity of Lay-Baptism, That it "stands on the Authority of the Church's Power, to grant such License to Lay-men in Extremi-"ties;" when it can be prov'd, that Christ has Vested his Church with sach a Power, it will necessarily follow, that such Authoriz'd Lay-Baptism, in Cases of Extremity, must be Valid upon that Foundation: But even then our Ordinary Lay-Baptisms must be Null and Void, because they are destitute of the Plea of Necessary, and also of any such Authority given them by the Church, in a Country where Christian Priests are to be had. And therefore,

fore, 'tis in vain to claim any Benefit from the suppos'd Power of the Church; because the her felf is suppos'd not to have Authority to exercise this Power, except in EXTREMI-TIES, which (God be prais'd) we do not yet labour under. But, after all, 'tis dangerous for the Church to give any fuch Liberty to Lay-Persons for Cases of Necessity, as some People call'em: Because, this would be an Occasion of Destroying the very Unity of the Church, and expose her to the Endless Divisions and Separations, which Hereticks and Schismaticks would make from her. For, if by Virtue of this suppos'd Power, she should once make a Canon to License Lay-men to Administer Valid Baptism in Cases of Extremity, then, fuch Dividing Hereticks and Schismaticks, calling their pretended Scruples and Tendernesses of Conscience, by the Name of CASES OF EXTREMITY, would establish the Validity of their Lay-Administrations, upon the Authority of the Church from whom they feparate, and vindicate their Oppositions to her, by the Power which she (in such case) would be conftru'd by Implication to give unto them. And so every Private Person, after having blinded his Understanding by hearkning to False Teachers, might plead, That he was under a NECESSITY to separate from the Church, by reason that he cannot overcome his Scruples about her Doctrine and Worship; and therefore might join himself to any

any Congregation he should like best, without the least Fear of Dividing from the Church: Because, where True Sacraments, with all the Efsentials relating thereto, and the Word of God. are, there must be a True Church; and he could find Proper Sacraments administer'd in these New Congregations even by Lay-Administrators, who would be prefum'd to act by the Authority of the Church ber felf. This would be to build the Church and its Unity upon fo precarious a Foundation, that we should not know what Schism and Causeless Separation mean, tho' the Scripture tells us there are, and will be fuch Sins : And the Apostle's Pronouncing Damnation upon those who are guilty of fuch Sins, (Gal. 5. 20, 21.) would have no Force and Efficacy upon Men's Consciences, if they should once perswade themselves (as they too often do) that they separate for Neceffity, and can (upon that very Account) receive Valid Sacraments from Lay-Hands: And then 'twill be in vain to fay, that fuch Lay-Administrations must be confirm'd by the Bishop, before they can be Valid Sacraments. For it will be demanded, by what Authority the Bishop requires such Administrations to be confirm'd by him? And if good Teltimonials from Holy Scripture are not produc'd for this Purpose, the Bishop's Supplying and Righting fuch Irregular Acts, will be made a Jest of, and the Separatifts will conclude themselves as much in the Church as the Bifbop himfelf, while

while they Administer and Receive as good Sacraments as he; fince he cannot prove their Lay-Administrations necessary to be Confirm'd, Righted and Supply'd, by imposition of his Hands, &c. On the contrary, if it had but been constantly afferted and defended, That the Sacraments of the Christian Church are, by Institution, of Such a Nature, that the Christian Priesthood is one Inseparable and Essential Relation to them, or, that the Divine Authority of the Administrator, is AS MUCH and as durable a part of their Institution, as the very Matter, or outward Elements of them. If Men had been always taught, that in the Sacraments, the Priest is AS MUCH the Representative of God the Giver, as the outward Elements are of the Graces given, and that consequently, these latter are no Christian Sacraments when separate from God's Authorized Representative the Priest: And that the Church ber felf cannot by any Authority given to her, alter the nature of these things. If these Topicks had been constantly insisted on, without Trimming to please any Party of Hereticks or Schismaticks whatsoever: 'Tis more than probable, that Men would have been much more tender of the Unity of the Church, and more cautious of separating from her, than now we find they are; fince how far foever their vain Curiofity might have prompted them to have follow'd New fangled Lay-Teachers to please their itching Ears, yet the Consideration of their being destitute of CHRI-STIAN

STIAN SACRAMENTS, might have terrify'd them from withdrawing from the Communion of the Christian Priesthood, and thereby have prevented, at least, many of those final Separations from the only Salutary Communion, which abundance of poor Wretches have fallen into, meerly thro the falle notion of better Edification, and a vain belief of being fure to find true Christian Sacraments in Communion with their New fet up Lay-Teachers. And tis justly to be fear'd, that the continual separations from the Church in all Ages, and particularly in ours, have chiefly fprung from this wretched Opinion of the meer Opus Operatum of Sacraments being real Sacraments, whether Administer'd by a Priest or a Lay-Man; as if Christ's appointing the Order of Priesthood in the Christian Church, fignify'd nothing at all, notwithstanding 'twas the refult of the most consummate Wildom of our Great Lawgiver.

BUT, because 'tis pleaded from Scripture Instances, that Cases of Necessity and Extremity, have taken place of Divine Institutions, and that therefore Baptism, in Cases of extream Necessity, may be Validly Administer'd by a Lay-man, notwithstanding the Institution requires it to be Administer'd by a Priest: And forasmuch, as many Lay-baptiz'd Regions encourage themselves by supposing theirs to be a Case of Necessity, and consequently that they have receiv'd true Christian

ffian Baptism, I shall therefore, in Answer to the next Objection shew, that those Instances produc'd from Scripture are not parallel to Christian Baptism, and that there is nothing in them that can favour Lay-Baptism, even in

Cases of the greatest Extremity.

Obj. XII. IN the Institution of the Passover, it was appointed that the Jews should eat the Paschal Lamb " with their Loins gird-" ed, their Shoes on their Feet, and their Staff " in their Hand, Exod. 12.11. which signifies a standing Posture: The Church of the Jews afterwards chang'd this Posture into that of Leaning or Lying along; and our Saviour finding this Custom prevail'd in his Days, comply'd with it when he celebrated the Paffover, (Mat. 26. 20.) Which plainly shews, that we may many times comply with the Churches changing even a Divine Institution for a Human one; and why not therefore with the Churches allowing of Lay-Baptism in Cases of Necessity? Again, our Saviour reproving the Jews for their over Rigid Niceness in observing the Divine Institution of the Sabbath. tells them, "That David when he had need did " take and Eat the Shew-Bread, and gave to them that were with him; which was not lawful for " him to eat, neither for them that were with him, but for the Priests alone (St. Mat. 12. 4. St. Mark 2. 25, 26.) making David's Necessity a sufficient Reason, for dispensing at that time with God's own Politive InstitutiBlessed Lord upon the same occasion reproving the Jews, says, that God will have Mercy and not Sacrifice, (St. Mat. 12. 7.) Which is sufficient to instruct us, that in Cases of Necessity, the Positive Institutions of God himself must be sometimes dispens'd with, for the supply of our Wants, and consequently that Baptism in Cases of Necessity, where a Priest cannot be had, may be Validly Administer'd by a Layman, to supply the Spiritual Wants of those who are Unbaptiz'd.

Answ. THIS Objection consists of so many Particulars, that 'twill be necessary for me to consider it, in the same order wherein it

lyes. And,

if. THE Posture of standing to Eat the Paschal Lamb, was no more than a Temporary Institution, peculiar to the Celebration of the First Passover in Egypt, the very Night the fews were to depart out of that Country. This is plain, from the Reason of God's appointing them to Eat in fuch a Posture of Travellers, in baste, viz. because he would pass through the Land of Egypt that Night " and Smite all the First-born in Egypt both of "Man and Beaft, (ver. 12.) which would have fuch an Effect upon the Egyptians, that they would be very preffing and Urgent upon the Children of Ifrael to depart out of their Country to be rid of their Company, for whose fake they had suffered so many and great FIC

great Plagues, and were now depriv'd of their First-born, throughout all their Houses and Families: See Exod. 12. from ver. 29. to ver. 34. And, if the Children of Ifrael had not been that Night in such a Travelling Posture, they would not have been prepar'd for so sudden and hafty a Departure, as the distracted and terrify'd Egyptians oblig'd them to, whereby they might have been expos'd to abundance of Inconveniencies, both from the Fury of the Egyptians, and their own Unpreparedness for a Midnight Journey: And therefore that they might not be thus incommoded, God requir'd them to eat the Paschal Lamb " IN HASTE. " with their Loins girded, and their Shoes on their " Feet, and their Staff in their Hand, to be ready for their Journey at any Warning that should be given them that Night; but after their Departure, the Reason of this Appointment ceas'd, and therefore fo did the Appointment it felf, and confequently was no longer binding and obliging; and we never find this Travelling Posture repeated in any of the after Celebrations of the Passover: but that it was only a Temporary Institution, peculiar to that first Celebration, I appeal to the Learned Jews both Ancient and Modern, and also to our best Commentators upon the Place, (see Bishop Patrick, Grotius, Diodati, Pool's Synop-fis, &cc.) to whom I refer the Reader, that I may not be more prolix upon this Subject.

THE Posture of Standing then, being not enjoyn'd to be constantly us'd, was no Effential Part of the Institution of the Passover, and therefore 'twas afterwards indifferent what Posture the Jews should Eat the Paschal Lamb in; for which Reason, their Church certainly had Power to appoint any innocent Posture she should think fit; and since Leaning or Lying along was determin'd by her, and prevail'd in our Saviour's Days, and he was pleas'd to conform to it, we ought to follow his Example in complying with fuch Institutions of the Church as are not contrary to the Law of God. But this Instance do's not allow us to comply with the Church's CHANGING a Divine Inflitution for a Human one; because, the Church of the Jews did not herein CHANGE a Divine into a Human Institution; for the Posture of Standing was then no Divine Appointment beeduje not Effential to the Paffover, and therefore the Church of the Jews did not CHANGE this into another Ceremony, but APPOINT the indifferent Ceremony of Lying or Leaning, when there was no Divine Institution at that time, obliging them to any other Posture.

AND therefore, we ought not, from the Authori'y of this Instance, to comply with the Church's allowing of Lay-Baptism in Cases of Necessity, because, Baptism by a PRIEST is Essential to Christian Baptism, and as much obliging as the Institution of WATER it self, during the utmost term of the Christian Dispensation,

spensation, as I have prov'd under the First and Second Propositions. And a Lay-man's Baptizing to confer supernatural Benefits, is NO INDIFFERENT CIRCUMSTANCE in the Power of Man to determine and appoint, as was the Posture of Lying or Leaning along, when the Church of the fews appointed it; and therefore, from that Church's Example, and our Saviour's conformity thereto, no Argument can be drawn to support the Validity of Lay-Baptism, even in Cases of greatest Necessity, because the Quality of the Person who is Authoriz'd to Baptize for Supernatural Purpoles, is determin'd by no other than a mere Politive Divine Institution. And no Cases of Necessity whatsoever can determin any other Means for the Conveyance of Supernatural Benefits, than what are already reveal'd to us, except God shall be pleas'd to make fome New Revelation of his Will for such a Purpose.

2. A S for the Instance of David, and his Men's Eating the Shew-Bread; least Men should from hence encourage themselves to break through all the Divine Laws to supply their Necessities, tis necessary to consider, what Circumstances of Necessity will excuse our breaking amere positive Institution of Religion.

First, THEN, considering that all God's positive Institutions are appointed for our Obedience, nothing can excuse us from the Breach of any of one them, but some other

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MORE INCUMBENT Duty, which at the fame time stands in Competition with the

politive Duty.

Secondly, THE means of supplying our Necessities, must either be such as are of a natural Efficiency, or else efficacious by Virtue of a Divine Institution, Administr'd just as God himself has appointed.

BOTH these Circumstances concurr'd in David and his Men's eating the Shew-Bread, and not one of them is to be found in Lay-

Baptism. For,

if: THO' by the positive Law 'twas not lawful for any but the Priests to eat it, yet by the Law of Nature, and Reveal'd Religion too, it was necessary to feed the necessitous Hungry; and David and his Men wanting Bread, and there being at that time no other to fupply their Necessity, (1 Sam. 21.6.) the Priest gave him the Hallow'd Bread, that so the Law of Charity to the Lives of Men, enforc'd by a double Obligation, viz. by the Law of Nature and of Reveal'd Religion, might take Place of the mere positive Law about the Shew-Bread, which had no other Obligation than from the politive Institution only, with which the faid Law of Charity stood at that time in competition: and this is exactly agreeable to what the Learned Dr. Hammond fays, in his Paraphrase upon St. Matth. 12. 3, 4. which, because so very apposite to this purpose, I shall here transcribe for the Reader's Information: His

His Words are these, " Remember the Story of " David, I Sam. 21.6. and by that you will discern that the Case of Hunger was excepted, and reserved in the Law concerning Holy-Days or Things: For there David and his "Company being press'd with Hunger, were by the Priest allow'd to Eat the Shew-Bread; " which being Consecrated, did particularly belong " to the Priest, Levit. 24. 9. Tet might, it feems, " (by the Intention of the Law-giver) be by him " employ'd in any Charitable Use, for the Relief of others, as long as there were more ready Con-" fecrated for the sacred Uses, 1 Sam. 21. 5. " and accordingly, tho' the Priest pretended not " to dispense with any (so much as Ritual) Part of God's Law (as appears by the Exception in-terpos'd by him, Ver. 4. If the Young Men have kept themselves from Women) yet he " doubts not to give them freely of the Consecrat-" ed Bread; thereby affuring us, that it was as " Lawful for the Priest to give some Part of the Consecrated Bread to relieve the Hungry, as to " Eat it bimself; and so that in the Law of Holy " Things, not being touch'd by any but the Priests, " the Cafe of Hunger or Distress was referved, " in which it might by the Priest be lawfully given to others. Thus far that Learned Author. But nothing of all this occurs in Lay Baptilm: for the politive Law requires that Baptism should be administred by a Priest of God's Appointment; and there is no Law of but equal, much less of greater. Obligation, that

Natural Religion does not oblige him to Baptize; because Baptism is no Part of Natural Religion: Andas for Reveal'd Religion, That has not requir'd him to Baptize; and therefore, in Cases of greatest Necessity, if he does Baptize, he acts without any Duty incumbent on him, contrary to a positive Institution, which is no ways consistent with this Instance of

David and his Men.

2dly, THE Means of supplying the Neceffity of David and his Men was Bread, which has a Natural Physical Efficiency to satisfy Hunger, and consequently to preserve Human Life; but Baptism has no Natural Phyfical Power to convey to us the Forgiveness of Sins, and the Gift of the Holy Ghost: Its Efficacy for fuch Supernatural Purpofes depends only on a positve Institution, and therefore, is not at all parallel to the Instance of the Shew-Bread; and confequently, under this Second Rule, nothing can be inferr'd from David and his Men's Eating that Bread, to a Lay-man's Administring Valid Baptism: because they are things of quite different Natures and Effects, and no ways applicable to one another. So that to bring Lay-Baptism to this Second Rule, it must be prov'd Efficacious by Virtue of a Divize Institution, Administred just as God himself has appointed: But this can never be done, because there is no Divine Institution of Lay-Baptism. IN

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IN short, to fum up all that I have said, or need to fay, about this Instance of the Shew-Bread: Bread, before 'twas fet apart for Sacred Uses, was common for all Men to Eat for the fatistying of their Hunger; but the Administration of Baptism for Supernatural Purposes was never thus common: The Priests giving the Shew-Bread, when no other was to be had, was then an Act of Charity, to which he was oblig'd by the very Law of Nature, enforc'd by the Reveal'd Will of God: But Lay-Baptism is no Duty incumbent on us. either by the Law of Nature, or Reveal'd Religion; the Law of Nature dictates, nothing to us about Baptism for Supernatural Purposes, and Reveald Religion is wholly silent about Lay-Baptism for such Ends: The Shew-Bread had a Physical Natural Efficiency to fatisfy Hunger, and preferve Life; and therefore the Priest had encouragement to give it, because he had no reason to doubt of its good Efect; but Baptism has no Natural Physical Efficiency for Supernatural and Spiritual Graces; its Effects are purely owing to a Politive Institution only; and therefore we have no encouragement to hope for its Effects, when the Institution is not observ'd in all its Essential Parts, as it certainly is not, when a Layman Administers. Further, in the Eating of the Shew-Bread there was no Contradiction; the Priest did not give it to be Eaten contrary to the Politive Institution, with a delign by M

fo doing to observe the same Positive Institution; but in Lay-Baptism there's a persect Contradiction: The Positive Institution of Baptism is broken, that by so doing, the same Politive Institution may be observ'd and kept whole. From all which 'tis very clear and evident, that the Eating of the Shew-Bread, and the Administration of Valid Baptitm (in Cases of Necessity) by a Lay-hand, are things infinitely different in their Nature, and confequently not at all applicable the one to the To which I beg leave to add, that the Eating of the Shew-Bread was NO AUTHO-RITATIVE ADMINISTRATION for the conveyance of Supernatural Graces, as Valid Baptism most certainly is: And therefore 'tis no wonder, that God put a good Construction upon David and his Men's Eating that Bread to fatisfie their hunger, when no other was to be had; and yet upon all occasions, severely punish'd the Sacrilegious Usurpations of every one that attempted to officiate in fuch Authoritative Administrations, as he had appointed for the conveyance of Spiritual Benefits; the great Necessaries that urg'd them thus to officiate, were never admitted or allowed of, fo much as but to mitigate their Crime, much less to make their Administrations Valid: This is apparently evident in the Case of Saul's taking upon him to offer a Sacrifice in his great Diffress, when his Enemies were coming upon him, when he might have been flain before he could

could make his peace with God, when the Priest Samuel was not present; when he had waited and strove so long, that he at last forc'd himself to offer a Sacrifice to procure the Divine Favour. We see, that all this NECES-SITY and the ABSENCE OF THE PRIEST: this eager defire to obtain a Bleffing; was no excuse for his assuming the Priest's Office; God would and did punish him for it, by rending the Kingdom from him, and giving it to another, as you may fee in 1 Sam. 13. is a standing Example, upon which we should always fix our Eyes, and thereby learn, that however God may excuse in some cases of Necessity, he will never do it in such great Instances, as the taking upon our felves to Administer, or willingly concurring with those who do Minister in the Priest's Office, without being called of God, as was Aaron.

3. A S for that other Text, where 'tis faid I will have Mercy and not Sacrifice, it will as little ferve for the Validity of Lay-Baptism as the rest. For the occasion of our Saviour's using those Words, and the place of Scripture from whence he quoted them, do evidently prove, that the Design of this Text is only to convince us, that such Positive Institutions as are here call'd by the Name of SACRIFICE, were never appointed to frustrate and make void our Obligation to the Genuine Moral Duties of Natural Religion, particularly those of Justice and Equity, and of compassion and charity to the Mecessities.

Necessities and Wants of our Fellow-Creatures; but that on the contrary, our Want of such Excellent Moral Virtues, and our being of an unjust, uncharitable and cruel temper, will-make those Positive Duties when perform d by us, both loathsome

and abominable in the fight of God.

THIS I say is evident, First, from the occasion of our Saviour's referring the Jews to that Text, " I will have Mercy and not Sacrifice; for the Disciples being hungry plucked the Ears of Corn on the Sabbath-Day, which the Pharifees observing, affirmed, that it was a Breach of the Sabbath, and therefore unlawful for them to do at that time; but our Saviour (who very well knew the barbarous Cruelty of their temper) bid them remember the Case of David and his Men's Eating the Shew-Bread, &c. and then tells them, "If ye " had known what this meaneth, " I will have " Mercy and not Sacrifice, ye would not have con-" demned the GUILTLESS, St. Mat. 12. 7. Whereby he prov'd the Innocence of his Difciples, that they had not at all broken the Sabbath, by thus plucking the Ears of Corn to asswage their hunger; and that consequently, the Moral Duties of Mercy, and Works of absolute Necessity, were never intended by the Politive Institution of the Sabbath, to be reckon'd as Breaches of the Duty of Rest, which God requir'd on that Holy Day.

adly. THE Place of Scripture from whence our Lord quoted those Words is Hosea 6. 6. I desired

defired Mercy and not Sacrifice. This does not mean that God did not require Sacrifice; for 'tis plain that he did require it, and all other Positive Duties signified by that general Word; and the Jews at that very time were bound to observe and obey all the Positive Institutions of the Mofaic Law, under no lefs penalty than that of "Curfed be he that confirmeth not all the Words of this Law to do them. Deut. 27. 26. So that the not Sacrifice here must mean [NOT ONLY SACRIFICE 1 or [NOT SACRI-FICE ALONE] and therefore, the plain Paraphrase of this Text is, " I desir'd or Requir'd " NOT ONLY SACRIFICE, not only your " Obedience to my mere Positive Institutions, but " also your Observance of my Moral Law of Mrcy " and Kindness. 'Twas the want of this and other Moral Virtues, together with their being guilty of cruel Murders, Robberies, and other Immoralities, that God complain'd of, almost throughout this whole Chapter, and for which he abhor'd their very Sacrifices, tho' they were of his own Appointment, and they were then bound and oblig'd to offer them to him: This is also confirm'd by Micah. 6. and Ifa. 1. 11, 12, 13, 14, 15, &c. All which being duly confider'd, fufficiently declares the fense and meaning of [I will have Mercy and not Sacrifice,] that the defign thereof is not to make void our Obligation to obey the Divine Positive Institutions; but to convince us, that the Moral Duties of Natural Religion, rein-M 3 forc'd

forc'd by Divine Revelation, are so far from being inconsistent with, that they must constantly accompany and attend our Obedience to, such Positive Institutions, and that our Approaches to God in his Positive Institutions, without such Moral Virtues, are so far from being accepted that they are hated and abhorr'd by him.

AND therefore, all that (at most can be inferred from those Words of our Saviour is, that when a mere Positive Institution stands in necessary Competition with a Moral Duty of natural Religion, reinforced by Divine Revelation, then the mere Positive Institution must give way to the Moral Duty for that time and circumstance.

NOW then, to try to apply this to the Case before us. There's a Divine Positive Institution, requiring Baptism to be Adminifter'd by One who has Christ's Commission for fo doing. This Baptism is appointed to be a Means of conferring fuch merciful Graces and Benefits, as our miterable Nature could never have made any claim or title to, and which all the powers of Nature could never have bestow'd on us. It happens, that a Perfon wanting these inestimable Benefits most earnestly desires to obtain them by Baptism; but a Minister with Christ's Commission, is neither now, nor likely hereafter to be had: What then must be done in this extream Necessity? Why, says the Objector, Cod will have Mercy and not Sacrifice: And therefore, frace

fince Sacrifice now stands in competition with Mercy, the Sacrifice must give way to Mercy; the Divine Authority of the Administrator mult not now be infifted on; but the Mercies and Favours must be bestowed on the Person by a Lay-man's Administring Baptism to him. This feems to be well faid; but upon examination 'twill be found, that no fuch thing can be justly inferr'd from this Text, because, the M.rey there spoken of, is a Moral Duty of Natural Religion, and to be extended to the Indigent and Necessitous by Natural Means; but the Mercies to be receiv'd by Christian Baptism are infinitely above all Natural Religion, and confequently not to be convey'd by any Natural Means. The reason why we are oblig'd to perform those Natural Acts of Mercy, even when they feem to run counter to some mere Positive Institution, is because Natural Confeience dicates this Duty, and Divine Revelation has reinforc'd its Obligation; whereas we are bound to observe a Positive Institution merely upon the account of a Divine Law promulg'd to us, without which we could never have been oblig'd to the Observation of it. But this Reason is wholly wanting in Lay-Baptism; for Natural Conscience dictates nothing to us about bestowing of Supernatural Mercies by means of any kind of Baptism whatsoever; and as for Reveal'd Religion, that is wholly filent about a Lay-man's being ever capable of conveying such Mercies to us by Means M 4

of Baptism; so that the Lay-man has this Duty incumbent on him neither by the Law of Nature, nor of Divine Revelation; and therefore, if he baptizes for Spiritual Purposes, that he may shew mercy, he ventures to do otherwise than the Positive Institution of Baprism requires, and at the same time is destitute of any the least Encouragement from the Text objected; because there is no Law (either Natural or Reveal'd) that obliges him so to do.

BUT further: When God will have mercy, and not facrifice, it is not intended that one or more Essential Parts of a mere Positive Institution, should be more necessary and obliging to us than the other Essential Parts thereof: No; all that God then requires of us is, to prefer a Moral before a mere Politive Duty; as is evident from what I have already faid on this Subject. But our Affertors of the Validity of Lay-Baptism in Cases of Necessity, do unavoidably run themselves into this Inconsistency, of making one or more Essential Parts of a mere Politive Institution, to be of greater Necessity and Obligation, than another Effential Part of the same Infritution: For, they make Water and the Form of Baptism to be more necessary and obliging, than the Divine Authority of the Administrator. this Notion I have already endeavour'd to confute in the Second Proposition, to which I refer the Reader; and defire him here to obferve, how very disagreeable this is with God's requiring Mercy, a Moral Duty, and not Sacrifice, a mere Positive one. For 'tis in effect to make God fay, [instead of, I will have Mercy, and not Sacrifice,] I will have Sacrifice, and not Sacrifice; fince there is not one of those Essential Parts of Baptism, but what is merely of Politive Institution. This, of making one Essential Part of such an Institution to give way to the other Essential Parts thereof, in Cases of Necessity, without a particular Revelation of God's Will for fo doing, is fo strange, so Unscriptural a Practice, that there is not One Example of it in all the Sacred Writings of the Old and New Testament, from the first Chapter of Genesis to the last of the Revelations: But on the contrary, we have a flagrant Instance of God's Punishing this Practice in the Person of Saul, who in his NECESSITY, that he might obtain MERCY, made one Essential Part of a Positive Institution to give way to another of its Essential Parts. For the Priest, one Essential Part of the Politive Institution of Burnt-Offerings, being absent, he reckon'd the Burnt-Offering to be more Essential than the Administration of the Priest, and therefore offer'd a Burnt-Offering himself; for which rash Action, Samuel said to him, Thou hast done foolisbly, (i. e. wickedly) thou hast not kept (but hast broken) the Commandment of the Lord thy God, &c. - Thy Kingdom Shall not continue, &c. 1 Sam.

deavour to obtain Mercy, by means of but Part of a mere Positive Duty, is, notwithstanding the Urgency of his Necessitous Circumstances, branded with the Name of a foolish wicked Action: And because 'twas not attended with the other Essential Part, viz. the Ministration of the Priest, was so far from being esteem'd a Valid Offering to God, that it prov'd (instead of a Means of Mercy) a Judgment and a Curse to the Offerer and his

Posterity.

THUS we fee, that tho' God-will have us sometimes extend our Mercy rather than offer Sacrifice; yet when MERCY is to be obtain'd FROM HIM by means of Sacrifice; i. e. fuch mere Politive Duties as he has requir'd, he will not grant us the Mercy we fue for, by means of but Part of Such Sacrifice. No; we must either beg it of him by our Observance of the whole Institution; or else, when we CANNOT have the whole, fit down contented till we can, fince he has declar'd his Abhorrence of such Partial Sacrifices, and thereby taught us that they are no Sacrifices 'Tis worth while to observe here, what Samuel tells Saul, (after he had reprov'd him for Breaking God's Commandment about Burnt Offerings;) For now (fays he) would the Lord have established thy Kingdom upon Ifrael for ever, I Sam. 13. 13. - As much as if he had faid, " If thou hadft not attempted

" to gain the Divine Favour by so unwarrantable " an Action; if thou hadst been patient in thy " Necessity, and not endeavour'd to render God " propitious to thee by Juch an unlawful Method; "He is a God of Mercy, and would not have " imputed Sin to thee for want of a Burnt-Of" fering, when it could not be had according to
" his Institution; but on the contrary, would " have esteem'd thy not Medling therein, to be " an Act of Obedience to his Command, and con-" sequently (tho' there had been no Burnt-Offering " made to him) would have been gracious and " merciful to the and thy Children after thee; " and as a Reward of thy Faith and Obedience, " would have established the Kingdom to thee and "thy Sons for ever." This, I say, is plainly the Scope and Meaning of Samuel's Words to Saul: Whereby we are also encourag'd not to distrust the Divine Goodness, but constantly and patiently to wait and pray for it, without prefuming to endeavour to obtain it by partial Sacrifice, when we are under fuch fad Circumstances, as not to be able to seek for it by whole Burnt Off rings; when we cannot have ENTIRE BAPTISM, according to the Institution; when there is no Priest to Administer it to us; then 'tis a greater Act of Faith and Obedience to refuse, than to accept of supposed Baptism from a Lay-Hand. for one who knows the Nature and Extent of the Institution of Christian Baptism, to accept of, or acquiesce in Lay-Baptism in Cases

of suppos'd Necessity,'tis a great Presumption: Because, 'tis expecting God's Mercy to be convey'd by fuch Hands, as he has not appointed for that Purpose, and to whose Ministration he never requir'd our Obedience: 'Tis the Superstition of making that absolutely necessary to Salvation, which God has not made fo. if when we WANT those Means which he has appointed, he could not extend his Favours and Graces without them: As if there were a greater Degree of Holiness in Water and a Form of Words, than in the Institution of the Christian Priesthood: As if none could be faved without the former, but every body without the latter: As if Water could be a Means of Graces given, without the Mediation of one who does truly personate God the Giver. In short, 'tis Superstition, nay, and Presumption too, to expect Mercy by means of but PART of a Sacrifice, when God appointed that the WHOLE should be the Means of obtaining that Mercy. And 'tis fo exactly parallel to Saul's Case, and so infinitely different from the Design of the Text objected, that we may very fairly conclude, that Lay-Baptism cannot be Valid, even in Cases of Necessity. It cannot be sufficient, " to sup-" ply the Spiritual Wants of those who are Un-" baptiz'd; because there's no Comparison between the Natural Means of Administring to the ordinary Wants of the Necessitous and Indigent, and the Supernatural Appointed Means of

of supplying the Spiritual Wants of the Unbaptiz'd: For these latter are of so extraordinary a Nature, than no less than Mercies Supernatural are sufficient for so great a Purpose; and therefore no other Method must be used to obtain fuch Mercies, than what he who is to bestow them has appointed. Obedience (in this Case) is better than Sacrifice, especially than fuch a false Burnt-Offering as Saul (in the Instance above-mention'd) presum'd to offer to God. And may we all take warning by his Punishment, not to confine God to our Will-Worship; not to meddle in his Positive Institutes, and expect that he should concur with our foolish and presumptuous Interpoling, in fuch Ministrations as he has confin'd to the Authority and Administration of his and his Christ's Appointed Priests and Miniiters only

Obj. XIII. The Exposition of the 39 Articles of the Church, which goes under the Name of Gilbert Bishop of Sarum, has this Remarkable Passage upon the 23d Article; Page 259, and 260. Viz. "It is to be considered, "that the High-Priest among the Jews, was the "Chief Person in that Dispensation; not only the Chief in Rule, but he that was by the Diwine Appointment to Officiate in the Chief Act of their Religion, the yearly Expiation for the Sins of the whole Nation, by which Atonement was made for the Sins of that People.——

" HERE IT MAY BE VERY REASO" NABLY

" NABLY SUGGESTED, That fince none u besides the High-Priest might make this Atonement; then no Atonement was made, if any other besides the High-Priest should so Officiate. "To this it is to be added, That God had by an " EXPRESS LAW fixed the High-Priesthood " in the ELDEST of Aaron's Family; and that " therefore, tho' that being a Theocracy, any " Prophet empower'd of God might have trans-" ferr'd this Office from one Person or Branch of " that Family to another; yet without fach an " Authority, no other Person might make any ce such Change. But after all this, (not to men-" tion the MACCABEES, and all their Suc-" cessors of the Asmonean Family) as Herod had begun to change the High-Priest at Plea-" sure, so the Romans not only continued to do " this, but in a most mercenary manner, they set this Sacred Function to Sale. Here were as er great Nullities in the High-Priests that were " in our Saviour's Time, as can be well imagin'd to be. For the Jews keeping their Genealogies " so exactly as they did, it could not but be well " known in whom the Right to this Office rested; " and they all knew that he who had it, purchas'd " it; yet these were in fact High-Priests: And if since the People could have NO OTHER, the Atonement was still performed by their Mini" stry. Our Saviour owned Cajaphas, the Sa-" crilegious and Usurping High-Priest, (Joh. xviii. " 22, 23.) and as such he prophesied (Joh. xi: " 51.): This shews, That where the Necessity was

was Real and Unavoidable, the Jews were " bound to think that God did, in Consideration " of that, dispense with his own Precept. This " may be a Just Inducement for us to believe, "That when joever God (by his Providence) brings Christians under a Visible Nec size, of " being either without all Order and Joint Wor-" sbip, or of Joining in an Unlawful and Defiled " Worship, or Finally, of breaking thro' Rules and " Methods, in order to the being united in Wor-" ship and Government; That of these Three, " of which one must be chosen, the last is the least Evil, and has the fewest Inconveniencies " hanging upon it, and that therefore it may be " chosen." - Thus far the Expositor. After whom comes another Writer, and applies all this to the Positive Ministrations of the Chriftian Priefthood; and from hence would conclude, That the Baptisms of our Anti-Episcopal Dissenters, and of some Foreigners who are destitute of Episcopal Ordination, ought to be effeem'd good and valid: And fo great a Stress does he lay upon our Expositor's Judgment in this Matter, that he gives us this great Encomium upon the abovefaid Paffage in these Words: "This is an Argument " urg'd by the Good Bishop of Sarum, in his " Articles, in this very Case I am arguing upon; " and 'is SO FULL to the Purpose, that I do " not think it CAPABLE of an Ansiver. Anf v. Because this Objection is Authoriz'd by so great a Name; and boasted to be so

very full to the purpose, I shall endeavour to refute it in a Double Respect. First, Upon Supposition, (tho' not granting) that all things afferted by the Expositor, concerning the Jewish High Priesthood and Atonement, were exactly as He in his Articles has represented them. And Secondly, Upon account of the real Truth of those Matters of Fact related by the Expositor, concerning the Institution and

Change of the High-Priesthood.

1 ft. Tho' all things concerning the Jewish High-Priesthood and Atonement, were exactly as the Expositor has represented them, yet it will not follow from thence, that Unauthoriz'd Baptisms, such as those mention'd in the Objection, are Good and Valid. Because the Christian Church never was yet reduced to the supposed miserable State of the Jewish Church, and indeed never will be; for the suppos'd Usurpation affected the whole Church of the Jews; because, the Atonement by the Jewish High-Priest could only be made in that One Place called the Holy of Holies, which was in the Temple at Jerusalem: Even a True High-Priest could not do it in any other part of the World; fo that, when a Usurper had got possession of the Temple, and was by force of the Civil Power maintain'd therein; The Jews, if they had adher'd to the True High-Prieft could have had no benefit by his Ministration of an Atonement, because he could have made no Atonement for them, being

ing forcibly kept out of the Holy of Holies: But the Ministrations of the Christian Priesthood are not fo confin'd to Place, they are equally Valid over the face of the whole Earth: fo that if wicked Civil Powers in one Country, should even Dettroy Christian High Priests, the Bishops: Yet still God's Promise of being with his Apostles, his High-Priests to the End of the World, and that the Gates of Hades (ball not prevail against his Church, secures us thus much, that this Destruction, of Christian High Priefts, shall not be Universal; some shall be found on Earth with Powers to give Valid Ordination: if they are Destroyed in one Dominion, they will be found in another; and the Ministrations of Baptism by those who are Ordain'd by them, will be Valid in every place. Which is a very different Case from that of the Tewish Priesthood.

But further, the Objection does not come up to the point, in the Matter before us; it is not fufficient to justifie the Anti-Episcopal Usurpations of Protestants who dare not communicate with the Church of Rome, by reason of her intolerable Corruptions in Doctrine and Worship; for, even in the worst times of Popery, they that reform'd without Bishops to head them, might, if they would, have procured Ministers to be Ordain'd by RE-FOMED Bishops in England, if their own Corrupt Bishops refus'd to Ordain them. And 'tis not sufficient to object, that the Labour

and Travel, &c. thus to obtain Valid Ordination, is excessive great, and in many Circumstances, next to impossible; for Men can easily remove these Obstacles; these mighty imaginary Mountains of Trouble and Danger, are no hindrance to them, when they are eagerly bent after Health, Pleasure, or Worldly Riches; then the remotest Indies are not too far for them to travel; the dreadful dangerous Wonders of the Deep do not terrify them; the fear of Robbers and Pirates, nay of merciless Murderers too, does not hinder their eager pursuit after perishing Treasures, and many times foolish Trifles: And is not a Valid Ministry vastly preferable to these? Are not the Divine Institutions unspeakably more advantagious, nay, Infinitely Richer, as they convey and Infure to us inestimable Treasures of Eternal Extent and Duration? Certainly they are; and therefore no Pains, no Industry, how great foever, can be too much, fince 'tis no less than our Duty by all possible means, to procure and obtain them. So that, whatfoever Validity may be supposed to have been in the Ministration of the Jewish Usurping High Priest, the Church of the Jews, being by the Hypothesis, absolutely depriv'd of any Recourse to, or Dependance on the True One, çan by no means be apply'd to Usurping Laymen's Ministrations in the Christian Church; because, the Church, where such Lay-men pretend to Minister is not universally deprived

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of any recourse to, or dependance on true Christian High Priests; they may procure Ordination from fome or other of them; they may have, confequently, Instituted Ministrations if they will take pains to obtain them; which upon the present Supposition, the Jews could not obtain with all their power, because the Atonement could be made only at the One Altar, in the Sanctum Sanctorum at Jerusalem, from which the Instituted High Priest was (by supposition) forcibly kept by the Secular Power of the Romans —. And therefore the Baptisms here pleaded for, being not parallel to the supposed Case of the Atonement; because Baptism can be had as it was Instituted, (which the Atonement ('tis supposed) could not) must not be allow'd to be Valid, as the Atonement is suppos'd to have been. And much less can it from this Instance be inferr'd. that Baptism by our Anti-Episcopal Dissenters is Valid; for, they Unauthoriz'd attempt this, even where Christian High Priests are in the actual Execution of their Office; and they aim at the Priesthood it self, in opposition to, and rebellion against the Vicarious Power of Christ, in those Christian Bishops to whom they owe Subjection; and from whose Hands they ought, and yet refuse to receive Authority for such Ministrations; which is so monstrous an Attempt of Usurpation; and the persisting in, concurring with, and encouraging of it, so perversly Impious, that the Church

Church was never, till within these Last Two Hundred Years, exercis'd with the like Flagitious Wickedness: And therefore, our Expositor's own Condition, of God's acceptance of fuch Uninstituted Ministrations, will not here take place, - for his Proviso is this; That the People could have no other, and That the Necessity was real and unavoidable among the Jews; but it is not SO among Christians: It never was, nor ever will be fo, for the Reasons I have mention'd. And his supposing " Christians to be brought by God's Provi-" dence under a visible Necessity of - Breaking " through Rules and Methods, in order to the " being United in Worship and Government, is not sufficient to make Valid the Uninstituted Ministrations of any Number of Men, from this supposed Instance of the Jewish Church; till the imagined Necessity of those Men can be prov'd to be as Real and Unavoidable, and as Universal too, as that of the Jewish Church is here represented to have been. Tho' after all, the Case was otherwise in that Church; for notwithstanding the wickedness of Herod and the Roman Governors, and of the Jews too, in disposing of the High Priesthood, the Essential Institution of that High Priesthood was not Vacated. For,

2dly, Tho' our Expositor says, that "God" had by AN EXPRESS LAW fixed the "High Priesthood in THE ELDEST of

" Aaron's Family"; I must crave leave to say,

that this Express Law is not to be discover'd in the Canon of Holy Scripture. There we find the Institution of the Jewish High Priesthood to have been expresty in Aaron and his Sons. For thus fays God to Moses, " Take " thou unto thee Aaron thy Brother, and his " Sons with him, from among the Children of " Israel, that he may Minister unto me in the " Priest's Office. - And thou shalt make " Holy Garments for Aaron thy Brother, for "Glory, and for Beauty, Exod. xxviii. 1, 2. The Description of those Glorious Garments is in the following part of that Chapter; and they were appointed to be wore by him when he went into the Holy Place, i. e. within the Vail: Then at the 40th verse the Coats, Girdles, and Bonnets, for Aaron's Sons, are appointed; and verse 41. God fays to Moses concerning Aaron's Garment, and his Sons Coats, &c. "Thou shalt put them upon Aaron " thy Brother and his Sons with him, and shalt " Anoint them, and Consecrate them, and Sancti-" fy them, that they may Minister unto me in the Priest's Office. And (verse 42. and 43.) " thou shalt make them Linen Breeches, to cover " their Nakedness, &c. And they shall be upon " Aaron and upon his Sons, when they come in " unto the Tabernacle of the Congregation, or " when THEY come near unto the Altar to " Minister in THE HOLY PLACE; -" It shall be a Statute for ever unto him, and " his SEED after him. Again, Exod. xl. N 3 13, 14, 13, 14, 15. God commands Moses to put upon Aaron the Holy Garments and Anoint him,&c. " And to bring his Sons and Cloath them, -. and Anoint them, — that they may Minister " in the Priests Office: for their Anointing shall " surely be an everlasting Priesthood, throughout " their Generations. In the xvi. ch. of Levi-" ticus we have an exact Description of the Atonement, and of the High Priest's Ministration thereof in the Holy Place once a Year, and not one Word of Aaron's ELDEST SON, but indefinitely in verse 32. 'tis said, " And " the Priest whom he shall Anoins, and whom he 66 Shall Consecrate to Minister in the Priest's " Office in his FATHERS STEAD shall make " the ATONEMENT. — and verse 34. " This shall be an Everlasting Statute unto you to " make an Atonement, &c. Further, Lev. xxi. 10. God speaks of the High Priest without any particular defignation of the Eldest to that Office; " He that is the High Priest among " his Brethren, &c. So Numbers iii 10. Thou " shall appoint Aaron AND HIS SONS, and " they shall wait on their Priests Office, and the "Stranger that cometh nigh shall be put to Death. " Likewise, Numb. xviii- 1. The Lord spake " unto Aaron, thou and thy Sons with thee shall bear the Iniquity of your Priesthood. And " ver. 7. Thou and thy Sons with thee shall keep co your Priests Office for every thing of the Altar, " AND WITHIN THE VAIL, and YE 66 Shall serve. I have given your Priests Office unto

" unto you, as a Service of Gift, and the "STRANGER that cometh nigh shall be put to Death. Thus we see, that the High Priesthood was (by Express Law) in Aaron and his Sons; and no Mention made, that it should be and remain in the Line of the Eldest Son only.

I know 'twill be answer'd, That God himfelf commanded Moses to Consecrate Eleazar, the Eldest Son of Aaron, to be High Priest in the Stead of his Father, Numb. xx. 25, 26, 27. and that therefore the Law confin'd the High

Priesthood to the Eldest Son's Line.

In Return to this; No one will deny fo plain a Matter of Fact, as that of Eleazar's Succession to the High Priesthood, and that it was by the Express Command of God; but the Consequence which the Objector draws from this particular Instance, is not to be allow'd: Because, the Standing Law about the High Priesthood, is, That it shall be in Aaron and his Sons. And there is another Law concerning the same Office, that excludes the Eldest, as well as any other of Aaron's Sons, from that Great Dignity, if he should chance to have any Impediment mention'd in that Law: For, fays God unto Moses, Lev. xxi. 17, to the 23d. " Speak unto Aaron, Saying; " WHOSOEVER he be of thy Seed in their "Generations that hath any Blemish, let him not " approach to offer the Bread of his God: For " WHATSOEVER MAN he be that hath a " Blemifb N 4

" Blemish, he shall not approach; a Blind Man, " or a Lame, or he that hath a flat Nose, or any thing superfluous, or a Man that is broken-" footed, or broken-handed, or crook-back'd, or " a Dwarf, or that bath a Blemish in his Eye, " or be scurvy or scabbed, &c. NO MAN that " hath a Blensish of the Seed of Aaron the Priest, " Shall come nigh to offer the Offerings of the " Lord made by fire: He hath a Blemish, &c. " he shall not go in unto the VAIL, nor come nigh " unto the Altar, because he hath a Biemish. This is positive and express: And it cannot be fairly affirm'd, That God would fecure all the Eldest Sons from every one of these Blemishes, that they might Minister before him within the Vail. This is not to be suppos'd, that God would always interpose in Behalf of Them only, and give them no Promite of fuch his more than Ordinary (no less than Miraculous) Providence over their particular Perfens. So far is he from giving 'em this Security, that he fays, Whofdever, what soever Man " he be of thy Seed in their Generations, that " hath a Blemish, he shall not go in unto the " Vail. As much as if he had faid; Even the otherwise most Esteem'd Person of the Seed of Aaron, whether for being the Firstborn, or the Chief for Wisdom, Knowledge, Esc. if he hath a Blemish, he shall not be High Priest, nor make an Atonement before me. One of these Blemishes might have happen'd to the Eldest, as well as to another; and

and therefore, God's Appointing Eleazar (the Eldest Son of Aaron) to succeed his Father in the High-Priest's Office, is no Argument that it was a Standing Law of God, that this Office was always to remain confin'd to the Eldest of Aaron's Sons. And fince any of those Sons might happen to have a Blemish, therefore God made no express Law (as our Expofitor fays he did) to FIX the High-Priesthood in the ELDEST of Aaron's Family: For the Law expresty fix'd it in Aaron and his Sons, that if one of them had any Blemish, or indeed any other Impediment, another Son might validly enter into the Holy Place. For, the Atonement was exprelly commanded to be made Once a Year; and it must not have been omitted to be made, even tho' the High Priest in Possession had chanced to have a Blemish, as long as another Son of Aaron was to be had, and a Vail (or Holy Place) was in being, until the Coming of the Great High Priest, Christ Jesus: For, says the Law, "This " Shall be AN EVERLASTING Statute " unto you, (i. e. Everlasting till the Coming of Christ) to make an Atonement for the Chil-" dren of Israel, for all their Sins, ONCE A "YEAR, Lev. xvi. 34." Which could not have been obey'd, if none but the Eldest of Aaron's Family must (by the Law) have enter'd within the Vail; and if he had been at the same time so blemish'd, as that he might not enter therein. For the Atonement must

(in fuch Case) have ceas'd to be perform'd during the Life of fuch a High-Priest; which is contrary to the Express Law, that required it to be constantly made Oncea Year; and therefore the High-Priefthood was not by Express Law fix'd in the Eldest of Aaron's Family. This we find in Fact to have been true; for the Scripture records feveral High-Priefts who were not of the Line of Eleazar the Eldest, but of Ithamar, the Younger Son of Aaron. For Example: Eli, in the Time of the Judges, I Sam. ii. 27, 30. Ahiah, i. e. Ahimelech, in the Reign of King Saul, I Sam. xiv. 3. xxi. 1. and xxii. 15. called also Abiathar the High-Priest, St. Mark ii. 26. whom King Saul flew. So likewise another Ahimelech, in the Reign of of King David, 2 Sam. viii. 18. and in the Reign of King Solomon, Abiathar. Thele, 'tis plain, were not in the Line of Eleazar; for his Sons are mention'd particularly by Name, I Chron. vi. and not one of these High-Priests is reckon'd among them: Yet they executed the Office, and no Mark of Infamy is fet upon them for so doing, because they were not the Strangers, who by the Law of Moses were to dye for coming within the Vail; for they were of the Sons of Aaron. And certainly, if they had been Invaders of the High-Priethood, God would have given us some Notice of his Dispensing with his own supposed Law, or else some Mark of his Displeafure at their Usurpation; to have warn'd others from

from the like Sin for the future: As he did upon King Saul, for but Offering a Burnt-Offering, when he had no Authority to do so,

being no Prieft.

This Argument might be profecuted much further; but I think enough has been faid, to prove, That God did not by an Express Law. fix the High-Priesthood in the Eldest of Aaron's Family: And therefore, when any other of Aaron's Sons got into the High-Priesthood. the Essential Law of God concerning the High Priesthood (which requir'd that it should be in Aaron and his Sons) was not vacated. And this was the Case of the Maccabees, and all their Successors of the Asmonean Family; they were of the Sons of Aaron, and therefore Valid High-Priests; because the Institution requir'd. that a Priest of the Sons of Aaron should be Anointed and Confecrated High-Priest, and that no other should be so.

To come now to the High-Priests in Herod's and the Romans Time, they were also of the Sons of Aaron: For, notwithstanding the Wickedness of setting that Office to Sale, &c. Josephus assures us, that it was done with this particular Regard, that those who obtain'd it were in Holy Orders. His Words are these: "Herod having now receiv'd the Kingdom from

[&]quot; the Romans, made no longer any Scruple of

[&]quot;Chusing the High-Priests out of the Asmonean Race; but conferr'd the Honour indifferently

[&]quot; upon Persons, the never so obscure, provided they were but in HOLY ORDERS." Jose-

phus's Jewish Antiquities, Book XX. Cap. 8. pag. 1206. 8vo. This shews, that Herod and the Romans, as wicked as they were, had so much regard to the Jewish Laws, as not to proftitute the High-Priest-hood to any who were not of the Seed of Aaron: And therefore it is reasonable to conclude, that the High-Priests in our Saviour's time were Valid High-Priests, because of their Descent from Aaron, whereby God's Institution of the High-Priesthood was preferv'd, tho' wickedly Circumstantiated by the buying and selling of so Sacred an Office.

Thirdly, and Lastly, The Expositor's Affertion, " That the Atonement was still perform'd " by their (i. e. what He calls the Usurping " High Priest's) Ministry, is begging the Question; 'tis affirming what he ought to have prov'd, and has not once attempted to do any thing towards it: And till he do's make it good, I shall take the liberty to deny, that his suppos'd Usurping High-Priests perform'd any Atonement at all: And the Reason why I do deny it, is, Because if they were not instituted High-Priests, their pretended Sacerdotal Acts, attempting to propitiate the Divine Nature, were as Null to that Purpose, as King Saul's was before them; that is, wholly Null and Void; and for the same Reason as his was. But further, even tho' those High-Priests were, as I have endeavour'd to prove them, High-Priefts

Priest according to the express Law or Institution of the High-Priesthood: Yet it does not appear that any Atonement for the Sins of the Tews was made by their Ministration in our Saviour's time: For with what Sense can it be faid, that Atonement was made for them, who were then appointed to Wrath and Vengeance? For that People, over whom our Saviour wept, because through the Hardness of their Hearts they were Spiritually blinded; The things that belong'd to their Peace were hid from their Eyes: They were then in actual Bondage to the Romans for their Sins; They were at that time filling up the Measure of their Iniquities; and for their Impieties, the Wrath was coming upon them to the utmost; infomuch that the dreadful Days were speedily coming, wherein their Glorious City and Temple should inevitably be destroy'd, themselves in vast Multitudes be flain with the Sword, and the remainder of them be led Captive into all Nations. Was any Offering made then by the most Regular Jewish High-Priest, of any Efficacy to atone for fuch Sinners: If it was, let the Expositor inform us how we may know it; and when he has done this, then let him try how he can prove, that the Offerings of his suppos'd Uninstituted High-Priests were of the same Validity: If he does not prove this, his whole Objection is loft; for till the Atonement he talks of, is prov'd to have been Valid; Unauthoriz'd Baptisms

Baptisms will not be prov'd Valid by his pre-

tended Atonement.

He fays, That, " where the Necessity was real " and unavoidable, the Jews WERE BOUND " to think, that God did, in Consideration of that, " Dispense with his own Precept." This must be acknowledg'd in one Sense, and absolutely deny'd in another. It must be acknowledg'd that God in fuch real and unavoidable Necessities, Difpenses with his own Precept; that is, does not expect Us to Obey it, when 'tis out of our Power to Obey it: He then Dispenses with our Non-ability to perform it; and so imputes not to us the Omission of it. But then 'tis abfolutely to be deny'd, that in fuch real and unavoidable Necessity, where we cannot have his Positive Institutions, He Dispenses with them by allowing us to COMMUTE, and put instead thereof a Humane Institution, to serve for the same Purposes as the Divine One: This, I fay, is absolutely to be denyed, because it infers, that God equalizes a Humane Institution, with His own Divine One; which is abfurd, besides contrary to the Faith and Practice of the Jews, who always (when they thought and practis'd as the Mojaic Law directed them) reckon'd that God would not, in Cases of greatest Necessity, allow them to Substitute their own Inventions, in the room of his Pofitive Institutions. For thus when they were in Captivity in Babylon 70 Years, they did not dare to Sacrifice, because they were Destitute of

of the Temple and Altar where God had placed his Name, and where the Institution requir'd their Sacrifices to be offer'd. The fame we find in that People to this Day; for ask but any of the Knowing Persons among them. why they do not now offer material Sacrifices to God as formerly? and they'll tell you, they dare not, because they have not the APPOINT-ED Temple and Altar: If you tell them they may build Altars, and offer thereon; they'll answer you, That God will not so DISPENSE with his Precept, and that fuch Sacrifices will be an Abomination to him, and therefore of no Benefit, but rather of dangerous Confequence to them; and that it is fafer for them to believe. that God under their present Circumstances, expects no material Sacrifice at all, than in our Expositor's Sense to think, that God, in Consideration of their real and unavoidable Necessity [of an Altar and Temple] will dispense with their Building any Uninstituted Ones, and making Sacrifices and Burnt-offerings in and upon them. The same we should have found, if in the time our Expositor refers to, that People had been destitute of Instituted High-Priests and Priests; they knew that a STRANGER was not to come nigh, they had Experience enough of God's Judgments on such, notwithstanding their Pleas of Necessity; and therefore they were Bound to think the direct Contrary to what our Expositor is pleas'd to affirm; and confequently fo are Christians too, if any Arguments

guments, with respect to them, may be drawn from the Jews Faith and Practice about such Possitive Institutions. The Expositor and his Friend endeavour to make fuch Arguments in the Objection; and therefore 'tis very just to deal with them in their own way, and confequently to conclude against them from the Duty of the Jews, to that of Christians; That when we cannot have, or obtain God's Positive Institutions, we must not fet up our Own instead thereof; but are BOUND to believe, that in these Respects, God dispenses with our Want of them; that we must wait his Leisure till he shall bless us with them; and in the mean time not dare to Break thro' such his Rules and Methods prescrib'd to us; and consequently, not to Baptize without an Administrator, who is Vested with his Commission: Since such a Baptism is no Instituted Baptism, and its Ministration for all the Purposes of the Instituted One, is equalizing a Humane to a Divine Institution; which is not only an Absurdity, but an Abomination too. And, I think, this is enough in Answer to the late Bishop of Sarum's Boasted Unanswerable Objection.

The following Objections are brought by one who stiles himself a Clergy man of the Church of England, in his printed Letter to Dr. Brett, concerning his excellent Sermon against Lay-Baptism; and he tells us just before he brings them, Pag. 17. That "to shew that

"that every Christian, as Christian, has a natu"ral Right to Baptize; tho' he grants, "that
"he that does it, not Ordain'd, as he ought
"to be, and not in Cases of absolute Neces"fity, acts presumptuously, and is very Audacious. He will use an Argument or two

drawn from the Scriptures.

Obj. XIV. His first pretended Argument is taken from St. Mark ix. 38, 39, 40. or St. Luke xi. 49, 50. "John answer'd, saying, Master, "we saw one casting out Devils in thy Name; " and he follow'd not us, and we forbad him, be-" cause he follow'd not us. But Jesus said, For-" bid him not, for there is no Man who shall do " a Miracle in my Name that can lightly speak " evil of me: For He that is not against us, IS " ON OUR PART. The Sense of which Words the Objector says, is this: " He that " pursues the same End that we do; that " strives to Beat down the Kingdom of Satan " as we do, is not to be forbidden, he is on " our side: And does not every one that Bap-" tizes a Child, or Person adult, bring his " helping-hand to subvert the Kingdom of " Satan? and shall we presume to forbid " him, &c.?

Answ. He that does his LAWFUL Endeavour to Beat down the Kingdom of Satan, ought not to be forbidden; but he that uses UNLAWFUL Endeavours to that End, ought to be prohibited; because (to use the Apostle's Words) he does Evil [he acts con-

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trary to God's Law] that Good may come of it. St. Paul fays, that the Damnation of those who affirm and practice this, is just: And therefore, he who uses his Endeavours unlawfully, i. e. contrary to the Law of God, tho' he may design to Beat down, yet, in reality, he promotes the Kingdom of Satan, which is advanc'd by nothing more than by Disobedience and Rebellion against God's Laws. And this is the Case of the Lay-Baptizer with us. The Laws of God, and of this Church, have excluded him from the Ministration of Baptism; therefore when he attempts to Minister, he is Disobedient and Rebellious against these Laws; and so adds strength to the Kingdom of Satan, instead of beating it down. Besides, the Man objected, did miraculously Cast out Devils in Christ's Name; this effectually beat down Satan's Kingdom: For, how can Satan cast out Satan, fays our Lord? And when our Advocates for Lay-Baptism can prove, that such Baptism has a Miraculous Efficiency for the Destruction of Satan's Kingdom; (for to fay this without proof; is only begging the Question) or when our Lay-Baptizers themselves shall work as uncontroverted a Miracle as that was, for the Confirmation of their Practice, then 'twill be time enough to believe the Validity of those Baptisms; but till that time comes, we must conclude the Objector at best to be mistaken, if not worse, a Perverter

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Perverter of the Sacred Text he adduces, for the Validity of fuch Unauthoriz'd Baptisms.

Obj. XV. His Second Imaginary Argument to this purpose, is taken from i St. Pet. ii. 5, 9. "Te also are built up a Spiri-" tual House, an Holy Priesthood, to offer up " Spiritual Sacrifices, acceptable to God through " Christ Jesus. - But Te are a chosen Ge-" neration, a Royal Priesthood. St. John, Rev-" i. 6. tells us, that Christ has made us Kings " and Priests unto God and his Father -. And " he gives us the same Appellation, Chap. v. 10. " This is apply'd to all Christians, " therefore all Christians are Priests, confe-" quently may Baptize -. That this is no Novelty he brings Tertullian's Authority to prove; " Nonne & Laici Sacerdotes sumus? " Scriptum est enim, Regnum quoque nos & Sa-" credotes Deo & Patri suo fecit. Differentiam " inter Ordinem & Plebem constituit Ecclesia, & " Honor per Ordinis concessum Sanctificatus: " adeo ubi Ecclesiastici Ordinis non est Concessus, " & Offers & Tinguis, & Sacerdos es tibi solus. And presently after, " Igitur si habes jus Sacer-" dotis in temetipso, ubi necesse est, habeas opor-" tet etiam Disciplinam Sacerdotis, ubi necesse " fit habere jus Sacerdotis. Exhor. Castit. The " least that these Words imply, is certainly, " that in Tertullian's Judgment, the Lairy " have a Right to the Priesthood, and where " 'tis a Case of Necessity may exercise that Right. " And hence 'tis evident, that only Order 0 2

"and Regularity makes some Act, and re"strains others from acting in that Capacity.
To which add, what he calls his Third Argument, that in Gal. iii. 28. 'tis said, "In "Christ Jesus there is neither Jew nor Greek, "neither Servant nor Free, neither Male nor Female, for ye are all one in Christ Jesus." Therefore 'tis not absolutely necessary in it felf that Baptism should be perform'd by an Episcopal Hand, because in Christ there

" is no distinction of Persons.

Anin. This Gentleman should have taken into his Account the Promife of God to the Jews, "Te shall be unto me a Kingdom OF " PRIESTS, and an Holy Nation, Exod. xix. 6. Upon a right consideration of which, he would have preferv'd himself from the mifchief, of so unsafe an Interpretation of the Parallel Texts of the New Testament, and his Readers too, from the Infection which fome of them may draw in, from his Publication of it. That Text in Exodus never exalted the Common-People of the Jews, to be Proper Literal Priests, nor gave them any Right to the Politive Instituted Functions of the Priesthood; so far from that, that those among them, who thought they might perform those Priestly Functions, upon their Attempt to do fo, found to their Sorrow, that they were not such Priests: (King Saul is a standing Proof of this.) And the Judgments inflicted on them are recorded in the Sacred Oracles, to Warn

warn us all to avoid such False and Presumptuous Notions, and the Dangerous Practices

confequent thereupon.

The Common Jews then were only Priests in a Figurative Sense of the Word, i. e. As God Selected and Consecrated his Proper Priests, and took them from among Men, publickly to offer fuch Gifts and Sacrifices to him as he had appointed them: So, he took and feparated to himself from among other Nations, the People of the Jews, that they might acceptably offer to him fuch Services, particularly Publick Ones, as he should appoint them also. Even God's Proper Priests were limited by him, what Publick Services they should perform to him, insomuch, as that none of them could Validly Minister in the peculiar Office of the High Priest who was their Head, and they were all dependant on him. So the Common Jews, the Figurative Priests were limited in their Publick Services; they were none of them to Minister, except jure Prophetico in the Peculiar Offices of the Proper Priests, who were also their Heads and Governors, in the Publick Divine Services. It was a great Privilege for the Common Jews to be admitted by God, to offer him the Publick Services, or Figurative Sacrifices of Prayers and Praises, together with those of themfelves, Souls and Bodies, to his reasonable Service; and to be accepted by him when they did this as he had appointed them, in fubor.

subordination to, and dependance on his Positive Instituted Priests; and this was their Figurative Priesthood. They are called Priests, only in this remote improper Sense of the Word viz. because, they were separate from other Nations, and such their Services were accepted of by God, as the Proper Priests were taken from among Men, and their Positive Instituted Offerings and Services were acceptable to him, upon the account of his thus Separa-

ting and Confectating of them.

This Separation, and Confectation of his Instituted Proper Prietts by God himself, was not (as the Objector would have it) only for Order and Regularity, but also that they might be Shadows and Types of Christ, the Great High Priest which was to come, in whom alone we can be accepted. They, and the Bloody Offerings and Sacrifices made by them for the People, were appointed to refemble HIM, and the Sacrifice he was to make for the Sins of the whole World, as St. Paul in his Epiffle to the Hebrews has abundantly prov'd. And this had infinitely more in it than bare Order and Regularity, 'twas an Instituted Method, of interceding with God by the Mediation of Jesus Christ, in behalf of fallen Man; 'twas an appointed way of executing Christ's Mediatorial Office, by visible Representatives of him, and Types of his Ministrations, to reconcile us to God, and God to us.

'Tis the same now in our Christian Dispenfation: The Apostles and their Successors are appointed not only for Order and Regularity, but also, and more especially, to Represent our Saviour, to be His Vicegerents and AMBAS-SADORS, to bear his Character and Authority; for fays He, As my Father bath fent me, even fo send I you. Lo I AM with you! He that Hears you, Hears ME. This continues visible to us, His Mediatorial Office, and makes their Instituted Ministerial Acts to be His, and for that Reason acceptable to God for our Spiritual Benefit and Advantage. Hence we dicover, that Tertulian's Notion concerning the Priesthood of Private Christians was a Montanistical Error; for their Priefthood spoken of in the feveral Texts objected, amounts to no more than that Figurative Priesthood which belong'd to the Common Jews, as God's Segulah or peculiar People, for the Reasons I have given before concerning them. To which add, that the Text in St. Peter confirms this, by naming the Sacrifices they are to offer, for he fays their Priesthood is " to offer up Spiritual Sacrifices, i. e. thole of Prayers and Praises, &c. As for the other Positive Sacrifices, appointed by Christ to be made by his Instituted proper Priests, viz. the Dedication of Persons to God by Baptism; the offering of the Commemorative Sacrifice of Christ's Body and Blood in the Eucharift; and preliding in all other Publick Divine Service to mediate

mediate between God and the Peoplein Christ's stead, these are Sacrifices peculiar to the Order of the Clergy, and this Text never defign'd them to be perform'd by Lay-Christians. For fays St. Paul " Are all Apostles? 'Tis His strong Negation, as much as if he had faid, ALL Christians are NOT APOS-TLES. The Apostles and their Successors are Christian Priests, because their Ministerial Office is to Mediate with God, as Christ's Representatives, in our behalf: this the Scripture abundantly proves, and the Universal Church constantly testifies. Common Christians are not such Priests, they have not this Office of being Christ's Representatives, committed to them, for who can take this Honour to himself, but he that is call d of God as was Aaron? The Text adduced will as much prove them Literal Kings, as such Priests; for tis faid, Christ has made us KINGS and Priests. If People once perswade themselves, that this Great Office belongs to them because they are Christians; God's Authority in His Kings will be trampled under Foot, and dispised among Men. It behoves Princes, and all other inferior Orders, to take care of such dangerous Interpreters of Scripture as these would be. Christians as such are highly exalted, by their Redemption from the Slavery and Bondage of Sin and Satan; from the vile Servitude to their own Lusts; and from the Burden of the Mifaic Law of Costly Ceremonies, &c. In

In this they are Kings, being brought into the Glorious Liberty of the Sons of God, and having through the Aids and Affistances of the Holy Ghost, a Capacity of overcoming all the Powers of Darkness. But they'll lose this their Spiritual Dignity, if they assume to themselves the Title and Office of Kings in the proper Literal Sense of the Word: and so they will their Priesthood too, if they prefume, like Saul, to attempt to Minister in the Positive Instituted Functions of Christ's Appointed Priests.

Thus we see that Christians, as such, are no otherwise Priests than the Common Jews were; only thus much they are higher advanc'd than the Jews, that they are Kings too, by that Spiritual Freedom, Liberty, and Power, which I have mention'd, and which the Jews, under their Dispensation, could not

boast of, as we may.

There is another Sense wherein Christians, as such, Collectively taken, may be term'd Kings and Priests; and that is, as they are the Members of that BODY, whose Head Christ Jesus is King and Priest in the highest Sense of those Words: It is no Novelty to call the Body by the Name given to the Head: For the Scripture it felf calls the Church, which is the Body of Christ, by the Name CHRIST. I Cor. xii. 12. For as the Body is One, and hath many Nembers, and all the Members of that One Body, being many, are One Body: so also is CHRIST

CHRIST, or the Body of Christ, which is His Church. And fince the Scripture calls the Church, Christ, 'tis no Wonder to find the fame Divine Writings call Christians, i. e. all the Church of Christ, Kings and Priests; for those Texts speak of the Universal Body, the Church collectively taken: " A Spiritual House; a Holy Priesthood; a Royal Priesthood. This is the meaning of that other Text. " Kings and Priests; i. e. in One Body ve are Kings and Priests, because ye are the Body of Christ, who is KING AND PRIEST. And as any fingle Member (as Juch) of that Body, is not Christ in the proper Sense of the word; so neither is any Member thereof, as fuch, a King or Priest in the proper Sense of those Words. They are only so in a Figurative Senie, as they are related to, and are in Union with their Head: And so they are likewise as they are Members of the Respe-Live particular Churches, whose visible Spiritual Heads, the Bishops, are Spiritual Kings and Pricits by Christ's Institution; to whom the Members are united, and confequently in Subjection: And therefore, tho' Christ respects no particular Person, more or less, for being of a Jewish or Gentile Offspring; for being Bond or Free, Male or Female, but regards the Obedience, &c. of all alike; yet he makes a distinction of Offices, and requires the feveral Members of his Body the Church, to keep

keep their proper Stations, (as St. Paul most excellently argues throughout his 12th Chapter of the 1st Epistle to the Corinthians) to perform their several respective Functions; and to be in Subordination, the Inferior to the Superior, that his Authority may be preserv'd visible in his Church, and all the Members thereof may refer to him, the Spiritual Benefits they receive through his Instituted Ministrations, by attending on, and receiving them, at the Hands of those, whom he has made his Representatives for that purpose: And therefore, 'tis absolutely necessary by Christ's Institution, that when we are Baptiz'd, we should receive Baptism from an Episcopal Hand, which is Christ's Officer, and so far himself. norwithstanding that, in Christ Jesus there is no Distinction, or Respect of Persons.

I CONCLUDE this Appendix, earnestly intreating the most Reverend, the Right Reverend, and Reverend GOVERNORS and MINISTERS of Christ over his Flock, in all Parts of the UNIVERSAL Church, the PRIESTS of the most High God! who are duly Authoriz'd to represent and make visible to us, the once Visible, but now Invisible PRIESTHOOD of the Great High Priest of our Profession Christ Jesus! who have not taken this Honour unto themselves without being call'd of God, as was Aaron! who are therefore the Delegated AMBASSADORS for Christ, and appointed STEWARDS of the Mysteries of God,

to whom he has given the KEYS, and committed the Custody of the TWO GREAT SEALS of the Kingdom of Heaven; so that what soever they shall bind on Earth, shall be bound in Heaven; and what soever they shall loose on Earth, shall be loofed in Heaven. I humbly befeech them, in the Bowels of Jesus Christ, to consider the great Dignity of their High and Holy Calling, and their UNALIENABLE Right to Administer those SACRAMENTS, which the Infinite Wisdom of our great Lawgiver has appropriated to their Sacred Function. For, if the Ministration of the Sacraments is not ESSENTIAT to their Office, and THEIR OFFICE ESSENTIAL to the Ministration of Valid Sacraments, what fignifies the Institution of the Priesthood, and to what purpose did our Blessed Lord promise to be with his Priefts, and concur with their Ministrations to the End of the World? If the prefumptuous Ministrations of Lay-men acting of themselves, or in opposition to the Church and her Priefts, is not inconsistent with the Nature and Property of True Sacraments: Or if they can be True and Valid Sacraments when given by their Hands, how, and by what means shall we be convinc'd of the Necessity of the Christian Priesthood to the Church, by Divine Institution, and its Perpetuity, till the Confummation of all things? How shall we be perswaded to value the Ministrations of a Priest more than those of of a Lay-man, and what Arguments can be produc'd for the Preservation of the Unity of the Church, and to keep us from Eternal Schisms and Separations from Her? Your long Silence in not afferting and defending the Dignity of your Office, and the unalienable Nature of those Sacraments which Christ has inseparably annex'd thereto, tho' it may have proceeded from a Notion of Humility and Modesty, that you might not be thought to preach up your selves, but Christ Jesus the Lord; yet (with submission be it spoken) seems to have been the occasion of much Ignorance among the Laity, of the Nature of Schism, and their Duty to you, and confequently of encouraging the Enemies of the Clergy and of their great Master in Heaven, to blaspheme him, and trample the Authority you have from him, under their Feet. Atheism, Deifm, Prophaneness, Blasphemy, and Sacrilege, are now grown Impudent and Bare-fac'd, Bold and Rampant; they fcorn any longer to dwell in Obscurity and Darkness, when they are become the fashionable Accomplishments of our pretended great Wits, and Men of distinguished Sense and Judgment. They have a grand Design in hand, (and their Emisfaries have profecuted it but with too much fuccess) to represent your Office every-where, and to all forts of Men, as Tyranny, Imposture, and Usurpation; to wrest the Sacraments out of your Hands, that you may become useless and infignificant; to make the giddy Multitude believe, that all you do is nothing but Prie!-

Priesteraft, to bring and keep them under a worse than Egyptian Bondage; to expose you to the Rage and Fury of an ungovernable Mob, and so at last to his you, and all Reveal'd Religion, off of the Stage of this World. What elfe mean their feveral execrable Books and Pamphlets that are now industriously publish'd, of fet Purpose to decry your Office, and redicule your Ministrations? How shall the Ignorant be defended from their Infection, but by the Antidote, which some of you, both by Books and Sermons, have already begun to apply, couragiously following the Example of the great St. Paul, who magnified his Office, and thereby the Authority of Jesus Christ who fent him? God be praised for these happy Beginnings, these first noble Performances in maintaining your Office, and in defence of the True Rights of the Christian Church, deposited in your Hands by the great Author of our most Holy Religion: And may he, by the bleffed Influences of his Spirit, stir up many MORE OF YOU to Cry aloud and spare not, to lift up your Voices like a Trumpet, to shew the People their Transgression, and those who strive with the Priest their Sin, Isa. lviii. 1. Hos. iv. 4. and Rom. ii. 8. That they may learn to KNOW and Submit to, those who are over them, (in the Lord) and who watch for their Souls, Heb. xiii. 17. That they may esteem them VERY HIGHLY in love for their WORKS Sake, 1 Theff. v. 13. Because they are the Ministers of Christ, and Stewards

Stewards of the MYSTERIES of God, I Cor. iv. 1. That to the People may effectually be enabled to mark and avoid those, who tho' they come to us in Sheeps-Cloathing, and transform themselves into the Appearance of Apostles of Christ, and Ministers of Righteousness, are yet inwardly but ravening Wolves, false Apostles, deceitful Workers, and Ministers of Satan, in St. Paul's Language; for they cause Divisions and Offences contrary to the Doctrines which we have learn'd; nay, contrary to the very Principles, or Foundations of the Doctrine of Christ, of Baptisms, and of Laying on of Hands; and therefore should be avoided, that we may keep the Unity of the Spirit in the Bond of Peace: Which that we may all learn to do, and by your consentient CONSTANT WARNINGS be preferv'd from the dreadful Sin of hating found Doctrine, and heaping to our selves Teachers destitute of the Divine Commission, who serve not our Lord Jesus Christ, but their own Bellies: May God of his Infinite Mercy grant, through Jesus Christ; to whom be Glory for ever and ever. Amen.

FINIS.

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BYTHE

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IN

ANSWER

TOA

Pamphlet, call'd, The Judgment of the Church of England, in the Case of Lay-Baptism, and of Dissenters Baptism.

The Second Edition.

By the AUTHOR of
LAY-BAPTISM INVALID.

This is it that the Lord spake, saying, I will be Sanctified in them that come nigh me, and before all the People 1 will be Glorified, Lev. x. 3.

I have not fent these Prophets, yet they Ran, fer.

LONDON:

Printed for HENRY CLEMENTS, at the Half-Moon in St. Paul's Church-yard. 1713.

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THE

PREFACE.

HIS is the Third time I am ooblig'd to appear in Publick, against one of the most unaccountable Usurpations that ever the Church of CHRIST was pefter'd with. The Book it felf, which I am about to Answer, do's not put me to this Trouble; for, in the Opinion of good Judges, I might have let it pass without my Notice, considering the Inconsistency of its Contents with the Title Page. But the recommendation of it, as an Unanswerable Book, and that it contains the True Doctrine of the Church of England; and this by no less Men than the Reverend Dr. B-d-d, and Dr. B-ton, with others of Character and Station in the Church, is the principal Motive of my present Endeavour, to preserve the Minds of some A 2 unwary unwary People from Error, who are too apt too be led away, by such glaring outside Appearances, and ostentacious Preten-

ces to Reason and Argument.

Who, or what the Author is I know not, neither am I much concern'd; tho' I was once Inquisitive after both, that I might treat him with that Respect which might be thought due to his Character; but the Reverend Dr. B—d—d, who I thought was most capable of informing me, upon my address to him for that purpose, told me, that the Author's Name and Profession must be a Secret; and upon second Thoughts, I agree with the Doctor, and that it seems best for them to continue so.

What I most wonder at is, that two such Learned and Eminent Men of our Church, as the abovesaid Reverend Dostors must be acknowledg'd to be, should so industriously recommend a Book, that in its Consequences is a Banter upon their own Sacred Office, and in effect, Levels it with the Station of the very meanest of the People. But what seems to be the most unaccountable of all is, That the Reverend Dr. B--d-d, who publickly in the hearing of good Credible Witnesses, said to this Effect, "That he would rather suffer a Child "of

of

in

" of his to die without Baptism, than let a Lay "Person Baptize it, if no Minister could be "had." That such a Gentleman, who was very lately heard to say this, should recommend a Book that teaches the direct contrary, is one of the most unaccountable

Things in the World.

The Author wonders in his Preface, p. v. that none of the Church of England Clergy have taken any notice of the Book Intituled Lay-Raptism Invalid; and he thinks it Reason that they should, because, if the Doctrine which it endeavours to propagate be true, it will make abundance of Work for a London Minister, since there is not a Parish in London, but has a considerable Number of Parishioners who are not Baptiz'd, and consequently not Christians. - But do's this Writer think, that our London Clergy must oppose that Book, because of the great Work that it cuts out for them; If he believes this, those who have thought justly on these Things do not; The only Motive to oppose any Book of Religious Matters, is the false Doctrine it advances; but if its Doctrine be true, and of great Importance, the Confequences thereof, how troublesome soever to Flesh and Blood, are no just Reasons for appearing in opposition to it: The London Clergy, abundance A 3

bundance of them know better Things, than to make the Trouble that a True Doctrine may cause them, to be a sufficient Reason to stand out against it; they know that their Office it self entails Uneasiness, Labour and Toil, upon all who undertake it; and that to flinch from these, when Duty requires them, is in some fort, a proving false to the Great Charge of their Holy Calling; but 'tis the great trouble that the Doctrine is like to give, if it grows to a head, that Afflicts our Author; The " Consequences of unchristianizing not only " fo many hundred thousands of his own " Country-men, Friends, Acquaintance, " and near Relations, but all the Protestants " that are and have been for almost Two " hundred Years throughout the World, " as were not, and only because they were " not so happy as to be Baptiz'd by Men " Episcopally Ordain'd." These set our Author to work, but yet " not to meddle " with the Merits of the Cause; strange! that a Man should not endeavour to destroy the main Foundation, upon which fuch fearful Consequences are built: But as strange as 'tis, you'll find in the following Pages, that he Expressy declares, 'tis none of his Design: He pretends to nothing but to shew the Church of England's Judgment in

in this Affair; and upon this Promise, one would naturally expect to find fomething produc'd by him, which the Church of England has affirm'd for the Validity of Lay-Baptism; that She has some where or other, in her present Articles, Canons, or Rubricks, pronounced Lay-Baptism to be good and Valid; This one would reasonably expect from him when he talks of the Church's Judgment; For the Judgment of a Man, or of a Body of Men, is something Declared, either in Express Terms, or in fuch General Ones, as necessarily infer the Judgment we are feeking for; but alas, instead of this, he feeds his Reader with an Empty Proposition, which contains, if it were prov'd, no more than a Negative, viz. She has by no publick Act of hers, made or declared Lay-Baptism to be Invalid. Is a Negative fufficient to define what is the Judgment of any Person or Persons? Is Silence, supposing the Church had been Silent, justly to be term'd a Declarative thing; is any thing to be prov'd thereby, for or against a Proposition of what fort foever? What poor Shifts will Men endeavour to make (like a Man ready to be Drown'd) they will catch at every Straw, to uphold what has nothing Substantial to support and maintain it. Our A 4

Our Author asks Dr. Hicks, " Cannot an

" Honest Clergy-man defend the Cali-

" Dity tho' not the Regularity and Law-

" fulnets of Baptism administred by Dis-

" senting Teachers, without being false to bis Sacred Trust, if he believe himself

" his Sacred Trust, if he believe himself
warranted so to do by Scripture and

" Authority of Church-Practice, both An-

" tient and Modern?" I presume to answer this Gentleman, that an Honest Clergyman cannot till he proves, that Scripture and Church-Practice, both Antient and Modern, all concurring together, do allow of the Validity of Unauthoriz'd Baptism: He cannot, without this being first prov'd, defend the Validity of such Baptism: And as for his not defending the Regularity and Lawfulnels thereof, it will amount to the fame thing, as if he should fay, I may not defend the Validity of those Baptisms. So that he will be reduc'd to this Contradiction, The Validity of those Baptisms is Defensible, it is not Desensible. For Validity and Regularity in this Case, are the same thing. He Here acknowledges they are not Regular, they are not Lawful. The want of a Commission is their Irregularity and Unlawfulness; but to what Rule and Law is this Irregularity and Unlawfulness to be referr'd

ferr'd? To a mere Humane, or to a Divine Law? If only to a Humane Law, then the Commission to Baptize is only Humane. this is highly Prophane, and of the fame Stamp with the Wickedness of the Pretended Rights, &c. which I dare fay our Author abhors. The Irregularity and Unlawfulness then, of Uncommission'd Baptism, must neceffarily be referr'd to the Divine Law concerning Baptism, that Law is the Instituti-The Institution prescribes Commission'd Baptism, and makes no Proviso for any other; Therefore, if any Clergyman attempts to defend the Calibity, tho' not the . Regularity and Lawfulness of Diffenters Baptisms; he at the same time attempts to prove, that a Baptism is Valid, tho' at the fame time an Opposition to the very Effential Law of God concerning Baptism; and herein he must be construed to betray his Sacred Trust; because he teaches, that the Transgression of an unchangable Law of God, is of the same Validity, as Obedience thereto, and do's thereby make the Law of God to be of none Effect, and a needless Imposition upon Mankind.

This Author would make his Reader believe, that Ancient Church Practice authorizes the Validity of our Dissenters Baptisms, but he produces not one In-

stance

stance thereof, and indeed he'll find upon Examination, that the Ancient Church never declar'd unauthoriz'd Baptism to be Good and Valid, but of this I have said enough in my Book of Sacerdotal Powers.

His Uncharitableness concerning Persons not Baptiz'd, runs beyond all Bounds; for in Page X. of his Preface he fays, concerning the Doctrin of the Invalidity of Lay-Baptism; that, If it be True, it has Peopled Hell with many Millions. Whither will not fome Men's Anger hurry them! If Dr. Hicks or his Friend had faid any thing like this, the whole Party would have branded them for a Couple of Furies; but God be prais'd they have nothing of this Spirit; they know that God is not Limited by those Positive Institutions, which he has prescrib'd to us, for our Obedience, but not to confine his Mercy! Abundance of Carechumens of Old Dy'd before they could obtain Baptism; and no doubt but God receiv'd them to Blifs and Happiness, for the Heartiness of their Endeavours, and Sincerity of their Defign to Obey his Institution of Baptism, tho' they were not actually Incorporated by that Sacrament into the Vifible Body or Church of Christ. And I can fee no Inconfiftency in hoping the fame, concerning many others, who have

have been Deligent, Honest and Sincere to know and do their Duty, in proportion to their Station and Circumstance, tho' they have not attained unto it in this respect of Episcopal Baptism, for want of Power and Ability, and it may be by reason of Obstructions too, from those who ought, and yet resule to give it them.

"The Dread of drawing down the Church

" Rabble upon our Author; [he fays] is fo " great, that he will not have it so much as "Whisper'd where he lives, nor of what Pro-" fession he is," Preface, p. x. This of his Habitation and Profession is no great Matter --- but his Language of [Church Rabble] is too indecent to be retaliated --- It fhews however the Quarter from whence it comes; 'tis an Instance of the Temper of the Writer, and betrays the Weakness of the Cause he is engag'd in, as does also his Doctors Commons Story at the latter end of his Preface, which he fays is his 4th Proof, and a very sensible One, next to a Demonstration; that the Dissenters Baptisms are efteem'd Good and Valid by our Church. For, a Friend comes to him, and very gravely tells him, "That all the Profecutions, Ex-

" communications, &c. that the Dissenters

[&]quot; have Undergone, from the Days of Old Elizabeth to the present Times, are so many

" Proofs of the Church of England's own-

ing them to be Christians: For the Court Christian has nothing to do with any one

" but Christians, and it would be a great

Absurdity to Excommunicate a Person,

" that had no right to Church Communion; and he who is not Baptiz'd, has certainly

" no right to Church Communion." This he feems to recommend as the best proof that he has endeavour'd to bring; for he Advances it almost to a Demonstration, and Glories in it more than he do's in the other three in his Book; -- from whence we may eafily Judge of the whole Strength that he has exerted to Support this feeble Cause; -For, if he pleases to hear another as Experienc'd a Man in Doctors Commons as his Friend: I do hereby from him inform this Author, that his Proof, is as full for the Church of England's owning the Quakers to be Baptiz'd Christians; - For, the fame "Court Christian" will Excommunicate a Quaker when Profecuted there for Adultery, &c. as much as if he were a Presbyterian or Independant, &c. and if this Act of that Court is the Churches acknowledgment of the Presbyterians Christianity, 'tis so of the Quakers too; and hence if this way of Arguing holds, Quakers and Presbyterians must be esteemed to be equally Baptiz'd

tiz'd Christians;—Let our Author make the Experiment, and he'll find the Fact true, that Doctors Commons will Excommunicate the Quaker, and then by his own pretended Argument, he will find himself Consounded in this Matter, by seeing the Quaker's No Baptism, advanc'd to an Equality with those Spurious Baptisms which he is endea-

vouring to defend.

I Conclude this Preface with an Earnest request to those Reverend Doctors I have mention'd, and to those few others of our Church who are of their Mind; that they would not expose their Sacred Office to Contempt, by crying up what directly Undermines it: That they would not be fo Publick in their eadeavours to fright the World with Confequences, fince Truths of Great Importance are not to be blasted by fuch Methods; and they know, that Confequences how Dreadful foever cannot Change the Nature of Truth; for if they could, the Herefies of the Novatians, Donatists, Arians, &c. ought not to have been withstood and Anathematiz'd by the Church; but ought to have been Receiv'd by her, as Wholesome and Sound Doctrines, for fear of Involving vast Multitudes, into the Sad Confequences that must follow from their being Condemned by the Church, as Heretical

retical, and therefore Damnable Doctrines. The Reverend and Learned Clergy were many of them as much against the Frightful Doctrine of Lay-Baptism's being Invalid, as these Gentlemen are; but they did not Sit down with the Confequences, which this Truth did not make, but Men themfelves by their ill Practifes : They fet themselves Seriously upon the Merits of the Cause, as knowing, that the Premises if false, would not bear the Test; their Learning and Judgment foon Discover'd the Truth, and the World has heard and feen the Effects of it, particularly in the Reverend and Learn'd Dr. Brett's Sermon against our Diffenters and other Unauthoriz'd Baptisms, Printed for Mr. Wyat in St. Paul's Churchyard; and if those Reverend Gentlemen above mention'd would but take away from before the Eyes of their Mind, that Dark Cloud which Obstructs their Sight; I mean the false way of Judging Truths propos'd, by the Confequences which Men have involv'd themselves into, by their own Unlawful and Wicked Practifes; If, I fay, they would but remove this Black Obstruction, I have so real an Opinion both of their Learning and their Sincerity, that I do not doubt they'd foon fee this necessary Truth, and be as much in Love with its Beauty,

Beauty, as many of the rest of their Reverend and Learned Brethren of the Clergy are. I must beg leave of that whole Reverend Body to ask; whether 'tis not just and reafonable, for us Lay-Men to believe, and for them also to insist upon it, that their Sacred Order in its several degrees, was Instiruted by the Sovereign Legislator of his Church Christ Jesus, to be a Standing Monument of his Authority, and a Visible Representation of his Mediatorial Office? That the feveral Ministrations he has appropriated to their Order, are of fuch a kind, that they have an Unalterable reference to, and are Representative of, what he has done on Earth, and is still doing in the highest Heavens, in behalf of Sinners? That his appropriating those Representative Ministrations to the Office of his visible Representatives; is, a making of those Ministrations, his own Acts; and that there is no other Foundation for their Clatifity, but their being interpretatively perform'd by him, who is the only Proper and Sufficient Mediator between God and Man? And that the Supposing any Validity in Unauthorized Ministrations, especially when Attempted even in Opposition to our Saviour's visible Authority plac'd by him in his Representatives, is a Confequential Supposition that there

xiv. The PREFACE.

there is no need of any fuch his visible Reprefentatives, and that it is an equalizing of our own Inventions with his Institutions? That this is as much a flying in the Face of his Authority, and in effect, a Denyal of his Supremacy over his Church, as a Rebellion against a Worldly Prince's Representatives, viz. his Inferior Governours and Magistrates vested with his Authority, is no less than Rebellion, and Treason against the Prince himself? And in short, that 'tis as much as if a Man should say, those Unauthoriz'd Acts of Ministration would have been as Good and Valid without, as they are by Vertue of our Saviour's Institution of them? And that this is making Things that are destitute even of Natural Worth and Value, to be equal to those, which are of Infinite Estimation, being means of Conveying Supernatural Benefits and Advantages to us, by Vertue of Christ's Institution of and Concurrence with them? I befeech them earnestly to consider these Things; and how their Office, and therein Christ's Institution, can be at all esteem'd and observ'd, if Validity can, without any Divine Law for it, be ascrib'd to the Unauthoriz'd Acts of us Lay-men. fignify the appropriating Laws of Christ and his Church, if we Unauthoriz'd Persons can do

do as much in the Ministration of Sacraments as you can who are the only Authoriz'd Officers for that Purpose? If we cannot do as much as you, we can do nothing at all; for there is no Degree of Validity in fuch Ministrations; If as Lay Christians, we can do as much, then you can have no Superiority over us in these Matters; and fo your whole Order and the Necessity thereof must cease and become Void, except we Lay-men shall think fit to continue it, by fubmitting to your Ministrations, not through any necessity of Obedience to a Divine Law, but by an Act of our own unnecessary Generosity, and Arbitrary Free-will! Confider these Things, I earnestly beseech ye! Let no Man Despise ye! but after the Example of the Great St. Paul, magnify your Office, fince tis not properly yours, but Christ's, who has Intrusted you with it, to Personate him during his Abfence from us! 'Tis true, that in doing this, you must wrestle with Flesh and Blood; in keeping that which is committed to your Charge, you'll find it fometimes necessary to Struggle with Spiritual Wickedness in high Places; and to oppose whole Armies of the Aliens; but what then? 'Tis the Great Work you have all undertaken; This Spiritual Battle is the Lord's ; you are more Eminently

Lay-men are; and if in this, and all other Respects, you continue to be faithful unto Death, you'll undoubtedly at last receive a Crown of Life, by so much the more Great and Glorious, as you shall have rendred your selves here more Bright and Conspicuous than others, thro' your well-grounded Zeal for the Honour of our Common Lord and Master; which that you may all do, and so obtain, is the ardent Prayer of,

London, May 2.

Your Unworthy,

Tho' most Affectionate

Friend and Servant,

R. L.

fen.



Distenters BAPTISM

Null and Void, &c.

SECT. I.

The Judgment of the Book Intituled, The Judgment of the Church of England in the Case of Lay-Baptism, and of Dissenters Baptism, in his Preface Page iv. tells the World, that he does not think himself

" at present, concern'd in the main Dat-

" tet Disputed, Viz. Whether Lap-Bap

"tilm be Invalid, or whether all the Pres-"byterian Ministers are meer Lay-men, but

" only to know what the Opinion of the

" Church of England was in the Mat-

"ter." In Page 19 of his Book, he further acquaints us, That he do's "not pretend to enter into the Metits of the Cause, nor to Dispute whether Lay-Baptism be Valid,

or Invalid, nor whether it be Lawful, or Unlawful to Reabaptize [as he calls it]

" fuch as have been Baptiz'd by Lay" Hands." And Lastly, to put us out

of all Doubt concerning the Design of his Book, he says, in his Conclusion, Page 38.

"Thus I have gone through the little Work undertook, which was, not to prove the

" Validity of Lay-Baytism, not to probe

" the Baptism of Dissenters to be Good and

"Valid, in Opposition to the Author of Lay-Baptism's Invalidity, or in Opposition to

" Dr. Hicks, his Abetter and Encourager;

" This [fays he] was not my Design; but

to make good my Position, That the Church

" of England hath, by no Publick At of hers, made or declared Lay-Baptism

" to be Invalid. Both those Writers [fays

he] had affirm'd, that the Church of Eng-" land accounts Lay-Baptism, and the

" Baptism of Dissenting Ministers to be

"Invalid; as far as they have affirm'd

" that, I have concern'd my felf with them,

" and no farther.

5. II. Thus we fee our Author's Defign; and if we may believe him, 'tis the whole of his Undertaking; but how true that is, will be shewn in the process of this Anfwer; at present 'tis very remarkable, how shy he is of the main Matter Disputed! and his faying, that the little Work he undertook was not to prove the Validity of Lay-Baptism, &c. looks as if he did not think his supposed Judgment of the Church concerninng that Matter, to be any proof for the Validity thereof; for, if he did in truth believe, that her Opinion was any good Proof, that Lay-Baptism is Valid, his endeavouring to produce her Opinion, would have shewn, and he must have acknowledg'd it, that his Design was to prove, in Opposition to the two Author's he mentions, that Lay Baptism and the Dissenters Baptism is Good and Valid; But he is well aware that bare Opinion is no Proof; and therefore he very Judiciously! waves the Merits of the Caufe.

§. III. But how much foever he pretends to evade the main Matter Disputed, viz. Whether Lay-Baptism be Valid or Invalid, he will find himself to be deeply concern'd in it; and that Men will judge, that the Design of his Undertaking was, not only

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But before I concern my felf with his way of Arguing, I must inform the Reader, that the Matter in Dispute is only this, viz. Whether Persons not Authoriz'd by their Bishops to Baptize, especially when they act in opposition to Episcopacy it self, can administer Valid Baptisia. This, in short, is the Great Question which has been very largely Difcuss'd; and those who have Treated of it, have (among other Arguments) infifted upon the Church of England's Articles and Rubricks, as standing Evidences, against fuch Persons administring Valid Baptism: And that the Consequences of the Church's Publick Acts, do Null and make Void, fuch Unauthoriz'd and Anti-Episcopal Baptisms. 'Tis in Opposition to this, that our Author now exerts himself; but with what strength of Argument, I come now to Enquire.

6. IV. The Polition he lays down, and which he pretends is the only Defign of his Book to prove, is this, Page 1ft. " That the " Church of England hath by no Publick

" Act of Hers, made or declared Lay-Bap-

" tism to be Invalid." This he endeavours to evidence by three suppos'd Arguments. 1st, From the two first Common-Prayer-Books in the the Reign of King Edward the VIth. Publish'd, Anno 1549, and 1552. In both which Books, it was allow'd, that in Private Baptism (which was for Cases of Necessity) one of the Perfons present should Name and Baptize the Child: From whence our Author concludes, Page the 2d and 4th, That as in Times of Popery, fo in our first Reformation, the Baptism of Lay-men and Midwives was allow'd; and that it was then the Belief of the Church of England, That a Child Baptiz'd by a Lay Person in due Matter and Form, is Lawfully and Perfectly Baptiz'd. To which, I Answer, That our Author himself do's in his 18th Page Confute the Politiveness of this Affertion; for, there he tells thus us, " Even the

" Rubrick of King Edward's Book was Jo

" worded, as to leave it Disputable and " Doubtful, whether the Church allow'd or

" intended to allow of Lay-Baptism in Ca-

" fes of Necessity." This shews how uncertain:

B 4

certain he is in this Matter: But I further affirm, that it cannot be prov'd from the Church's Publick Act in those two Common-Prayer-Books, that the Church believ'd Unauthoriz'd Persons could administer Valid Baptism; and my Reason is this, because the Rubrick, as this Author himself quotes it, Prge I and 2, says, "Let

"them that be present call upon God, &c.

"And then one of them Shall Name
the Child, and Dip him in the Water, or

co pour the Water upon him, saying these " Words, --- N. I Baptize thee, &c. whereby it is plain, the Bishops in those Days Commanded this Baptism; [one of them Shall do it] esteeming themselves to have Authority to Command, and thereby to impower fuch a Baptizer for that Time and Circumstance; and therefore the Person Baptizing acted then [in the Opinion of the Church] by Authority of the Bishops; they were the commanding Power, which gave a Suppos'd Authority to fuch Administrators, at the beginning of the Reformation: So that, whatfoever Validity fuch Baptisms were believ'd to have had, it was owing to the Baptizer's acting, (not by any pretended Power or Authority of his own, much less in Opposition to the Church, but) by Virtue of the Church's Power and Authoty, suppos'd to have been committed to the Members

Members of her own Communion, for that Time and Circumstance; which, whether right or no, is no ways applicable to our Lay-men and Dissenters, who are utterly destitute of any such Plea, since the Alteration of our Office of Private Baptism, which now, do's not attempt to give that Power, which the Church at the beginning of our Reformation was supposed to have granted: And this I take to be a full Answer to our Writer's five first Pages.

- S. V. Before I proceed any further with this Author, I think it necessary to enquire from the present Articles, Canons and Rubricks of our Church, what we may learn concerning Baptisms perform'd without Authority; such as our Dissenters and other Lay-Baptisms with us, are; and what Her Opinion is about them?
- s. VI. Our Church's XXXIX Articles then are Articles of Religion; and therefore are Matters of Doctrine relating to God and his Laws; and not meer Doctrines and Commandments of Men, to be chang'd and alter'd at Pleasure, as some have represented them; for, they were made for the stablishing of Consent touching True Religion, as their Title declares; and they were Ratify'd and Consirm'd, because "they

Church of England, agreeable to God's "Church of England, agreeable to God's "Church," as the Declaration prefix'd to them do's affirm.—So that, what they pronounce to be Lawful, or Unlawful, must necessarily be acknowledged to be so, with respect to True Religion taught in the Word of God; which is the Standard by which these Articles were made; and therefore what they call Unlawful, is certainly in the Sense of the Church, Unlawful by the Word of God himself.

S. VII. Her 23d Article affirms, that, " it is Dot Lawful, [therefore 'tis contrary to the Law of God] " for any Man to take upon him the Office of—ministring the "Sacraments—before he be Lawfully call'd " and fent to execute the same." The Law relating to the ministring of Sacraments, is in our Saviour's Institution of them, therefore, 'tis by this Article, contrary to the very Institution of the Christian Sacraments, for any Man to take upon him the Office of ministring them, before he be Lawfully call'd and fent. Consequently, a Man not call'd and fent, as our Lay-men and Diffenters are not, acts contrary to the Institution of the Sacraments, when he pretends to administer them; because, he is not that Lawfully call'd and fent Administrator, which the In**flitution**

stitution of the Sacraments constantly and unalterably do's require; and what will make fuch pretended Ministrations Invalid, if contrariety to the very Effential Law of the Institution will not? If the Church, in any of her Articles, had faid, It is not Lawful for any other Form to be used in Baptifm, than that, In the Name of the Father, and of the Son, and of the Holy Ghost; would not any reasonable Man, that made use of his Faculty of Thinking, presently conclude, that the Church excluded all other Forms, because of their being contrary to the Inflituted Form of Baptism? Would he not from thence infer, that, pretended Baptism, with fuch an Un-instituted Form, is not the Instituted Baptism? Would he not say, that he learn'd this from the Church's Article; and confequently, that the Church Null'd fuch a Baptism? I don't doubt but he would; and why then should we not construe the Church's 23d Article, to Null Baptisms perform'd by such as were Never call'd or fent? Certainly the same Reason will hold for her Nulling this, as for her voiding the other supposed Baptism, since the Authoriz'd Administrator is as much, and as Durable a part of the Institution of Baptism, as the Form it self is. Our Church in this Article, is declaring her Doctrine concerning the Minister of Sacraments; this Doctrine of Her's relates to True Religion, as was before observ'd, S. VI. Therefore, when She fays, "'tis not Lawful, &c. She do's not refer to any buman Law; The do's not appeal to any Arbitrary Injunction of Man, but to the Divine Law recorded in Holy Scripture; that Law is the Only Standard, whereby Articles of True Religion are to be try'd and examin'd. and 'tis from this Law that She takes Her True Doctrine concerning the Minister of Sacraments; and 'tis only to this Law that She appeals, when she fays, " It is not Law-" ful for any Man to take upon him the Ofthe Institution of Christian Sacraments, makes the Authority of him who ministers them, to be an Essential part of their Institution; then the Church, by this Article appealing to the fame Law, do's also Determine, that the Authority of the Minister is an Essential part of that Law, and confequently, that the whole Law is Vacated, when one of its Essential Parts is made Void, as it certainly is, in the Cafe of Unauthoriz'd and Anti-Episcopal Baptism: And to gainfay this, our Author must enter into the Merits of the Cause, and endeayour to prove fuch Baptism good and Valid, in the Sense of the Divine Law; tho' he is fo very loath to engage himself in this Matter! But further, the Church does not rest here; She fays more still; For, S. VIII.

S. VIII. In Her 26th Article, the affirms, concerning the Minister of Baptism (which is one of the Sacraments She is there speaking of) That he do's " not minister the " fame in his own Dame, but in Christ's, " and by his Commiffion and Authority." That the Sacraments be effectual, " because of Christ's Institution and 1020-" mile." This she afferts, to take off the Scruples of some mistaken People, who think, that the Efficacy of the Word and Sacraments is destroy'd, by the Wickedness of the Minister who Officiates in them. Wherein we may observe, by what Means she would reduce their erroneous Judgments; for, by this Article, She informs them, that it is not the Worthiness or Sancity of the Minister's Person, but the Commission by which he Acts, that they ought chiefly to regard; the Sacraments are not his, but Christ's, because ministred by his Commission and Authority; and the Church gives this of Christ's Commission and Authority, for the Reason why we should use the Ministry even of Bad Wen in- "receiving the Sacraments; but this can never hold with respect to the Ministry of any Man, how Good and Holy foever, that is not Authoriz'd; for he can upon No account whatsoever, be said to have Christ's Com-

Commission and Authority. The Article says alfo, that the Sacraments are " effectual, because of Christ's Institution and Promise: If fo, then take away the Caufe, and their effectuality will cease. The Cause of their being Effectual, is Christ's Institution and Promife; His Institution [of Go ye] is wanting, when an Unauthoriz'd Person attempts to Baptize, (St. Matt. xxviii. 19. and Article 23 of the Church of England) His Promise is also here no ways concern'd, for, that [Lo I am with you always, &c.] was made only to Authoriz'd Persons, (St. Matth. xxviii. 19.) consequently the Uncommission'd Baptizer has neither Christ's Institution, nor his Promise, and therefore his Ministration being destitute of these, has not the Cause sufficient to make it effectual by this 26th Article of our Church; and the unavoidable Consequence of this is, that fuch his Ministration is in its own Nature ineffectual, and therefore Null and Void, because destitute of the Cause which makes Good and Valid.

S. IX. The 27th Article of the Church of England defines Baptism to be "not only a Sign of Profession and Mark of Diffe- rence, &c. but also a Sign of Regeneration or New Birth, whereby, as by an Institution ment, they that receive Baptism rightly,

are grafied into the Church, the Promises of Forgiveness of Sin, and of our Aadoption to be the Sons of God, &c. are Bi-

" fibly Sign'o and Seal'o ;" and in her most Excellent Catechism she teaches, that a Sacrament is a " Diedge to affure" us of Inward Spiritual Grace, consequently, that, Baptism (which is a Sacrament) is a Pleage or Carneft given us, to affure us of those infinite Bleffings before spoken of in the 27th Article. This Illustrates the Reason of the Church's Assertions in her 23d and 26th Articles; for, hereby She necessarily gives us to understand, that, to the Essential Administring of Christian Sacraments, there must be something sufficient to give them the true Value and Worth of an Instrument visibly Sign'd and Seal'd betwen God and us .- Something, that may give them the true Power and Virtue of God's Pledge or Earnest to us, that we shall be partakers of his unspeakable Graces and Favours. This Something, can be no other, than either God himself, or his Lawful Attorney, fent by him to act in his Stead; for, Signing and Sealing, and giving of Pledges can never be validly done by any, but either the Principal, who Covenants with us directly, or by his appointed Agent, whom he fends to Covenant with us in his Stead. And there is no other conceivable Reveal'd Way, under our present Christian Dispention, for God vifibly to Sign and Seal to us, and give us an outward Visible Pledge to affure us of, his Grace and Favour, but by by means of his Commission'd Substitutes, - and therefore 'tis the Church's Doctrine in this 27th Article, and in her most admirable Catechism, that Men must be vested with the Divine Commission to Baptize, because, without such a Commission, Baptism is not a Sign, Seal, and Pledge on God's Part, and therefore not the Baptism which he Instituted, Consequently no Christian Baptism, and if so, then utterly Invalid.

S. X. Again: In the 37th Article, our Church fays, "We give not to our Prin-"Word, or of the Sacraments, - but " that only Prerogative, &c. — that they should Rule all Estates and Degrees " committed to their Charge by God, whe-" ther they be Ecclesiastical or Temporal, and " and restrain with the Civil Sword the

" Stubborn and Evil Doers.

The Church by this Expression, We give not to our Princes, &c. is to be understood to mean, We attribute not to our Princes, or we believe not that our Princes have, the Power or Authority of ministring-either God's Word or the Sacraments. That She is to be underflood flood in this Sense, is plain, by what follows in the Article; for, 'tis not to be fuppos'd, that She gives Princes the Prerogative of Ruling, &c. that Prerogative they have, without any Gift from her; She only defigns to teach us, that she believes Princes have fuch a Prerogative--. that the Church informs us in this Article. That our Princes themselves, Have not the Power of ministring the Sacraments: Now, this could not be true, if Lay-Christians, as fuch, had that Power; because, a Man's being a Prince, do's by no means deprive him of any Power he had as a Lay-Christian, before his Promotion to that Dignity; therefore, fince our Church do's believe, and her Belief is True, that our Princes have not the Power of Ministring Sacraments: She necessarily includes all other Lay-men to be destitute of this Power, -otherwise, inferior Lay-Christians, are, as such, Superior in Spiritual Power, to their Lay-Christian Sovereigns, which is absurd; - and therefore, 'tis the Belief of our Church, that Princes and other Lay-Chriitians, attempting (without Authority) to administer Sacraments, do not minister them; for if they do minister Sacraments, then the ministring of the Sacraments is in their Power, which is contrary to the Article; and therefore, any unauthoriz'd Attempt tempt of theirs to minister the Sacraments is in the Sense of this Article, a Null and Void Ministration.

6. XI. Thus we have feen what the Church has taught us by her Articles; viz. That to the Administration of the Sacraments, their Institution, which is the only Law that appoints Essentials, requires this Essential, that the Administrator of them, and therefore of Baptism, be lawfully Call'd and Sent, Article 23d.

That the Efficacy, or Validity of the Sacraments, and confequently of Baptism, is founded upon the Commission which the Administrator has received from Christ, Ar-

ticle 26th.

That the Ministration of the Sacrament of Baptism is a visible Signing, Sealing, and giving to us a Pledge on God's Part, and therefore necessarily requires, that it be done either by God himself, who is the Principal; or else by one Authoriz'd by him to act therein, as his lawful Attorney, (Article 27th, and Church Catechism.)

Lastly, That even our Princes, and therefore no other unauthoriz'd Lay-man whatsoever, has this Commission to minister
any Sacrament, Article 37th; —— and
consequently, that when any such unauthoriz'd Person attempts to Baptize, he is

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no Instituted Baptizer; his ministration is not effectual; his Act, is no visible Signing Sealing, or giving a Pledge on God's Part; his medling in the Matter is not the ministring of the Sacrament, and therefore a total Nullity in all Respects. Thus far we have seen the Church's Sense in this Matter, as deliver'd to us by her Articles of Religion, which are her standing Laws, by which all her Members are oblig'd to be Govern'd.

church, as they stand at present, 'tis evident, that they allow of no perfect or valid Baptism without a lawful Minister: For, the 30th Canon speaking of this Matter, says, That "When the Minister dipping the

" infant in Water, or laying Water upon

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" the Face of it (as the manner also is) hath
pronounced these Words; I Baptise thee

" in the Mame of the Father, and of

"the Son, and of the Boly Shoft, "the Infant is fully and perfectly Baptiz'd."
Tis by the Canon, the Minister's doing this, that makes the full and perfect Baptism; She does not say, or so much as intimate, that it is, or can be perfect Baptism, without the Minister; and she means nothing else by Minister here, than one authoriz'd

lawfully, as is plain by the above aid Articles,

ticles, and by all other her publick A&s whatfoever.

is, the Preface to her Book of Ordination determins and Limits, (for that is also another of her Laws) viz. "That none shall be

" suffer'd to execute any of the Functions " [of a Bishop, Priest, or Deacon] — except

" he hath had formerly Episcopal Consecra-"tion, or Ordination." 'Tis the Function

"tion, or Ordination." 'Tis the Function of those Spiritual Officers to Baptize,—and therefore this Law of the Church says, That None shall be suffer'd to Baptize, except he hath had Episcopal Ordination. And for this her just and Necessary Law, she appeals (in the very beginning of her said Presace) not only to Antiquity; but also to the Testimony of the Holy Scriptures themselves; that Men may see, she is not Arbitrary in this Injunction, but Govern'd therein by that Sacred Law, which obliges her and all other Churches in this Particular of Episcopal Ordination, to the end of the World. But to proceed,

§. XIV. 'Tis to one or other of these Lawful Ministers, that our Church in another of her Laws, do's now Confine and Limit the Ministration of Baptism, and that is in her Office for Private Baptism; when Children

Children are in danger of Death; For by all the Rubricks or Rules of that Office, 'tis requir'd and Commanded, that the " Minister " of the Parilb (or in his absence any other " lawful Minister that can be procur'd) shall Baptize the Child: The Church now provides no other Baptizer; The leaves Children to Die without Baptism, rather than give allowance to any other to Baptize them in fuch Cases of Extremity: And can we believe that if she thought Lay-Baptism to be Valid in its own Nature, she would have made fuch Laws as confine Baptism to the Minister of the Parish, or any other lawful Minister; Infomuch, that whosoever else should now attempt to Baptize, in Cases of Extremity, would involve himself in Sin, by prefuming like Saul and others, to meddle in Sacred Matters, where neither God nor his Church have allow'd him to concern himself? Can we piously believe, that she denies even our Princes, and confequently all other unauthoriz'd Laymen, to have the Power of ministring Sacraments, as we fee she do's by her Articles; and in Consequence of this, in her present Office of Private Baptism, allow of no other than a Lawful Minister to Baptize; when at the same time she Teaches, that the Sacraments are generally necessary to Salvation; i.e. necessary to the Salvation

of all who can have them? Can a True Apostolical Church (as ours is) be suppo'd to do all this, and yet efteem unauthoriz'd Lay-Baptisms to be Valid? Does she mean that Cases of Necessity will make such things Valid, as are in their own Nature Invalid, and could never have had any Validity at all, but by virtue of a Divine Law? Could Baptism have been Good and Valid for Spiritual Purposes, if Christ's Law had not made it fo? Is this Law obey'd, when an unauthoriz'd Person attempts to Baptize? Is the pretended Baptism he gives, the instituted Ministration of Christian Baptism? Do's our Church believe it to be fo? In what Article of her Religion do's she own this? Where is it to be found? And if our Defenders of those pretended Baptisms do not tell us where, we must conclude, that 'tis because they are not able. And indeed they cannot but know, that to make any Baptism Valid for Supernatural Purposes, there must be a Divine Supernatural Law, they cannot be ignorant, that our Church appeals to that Law, when she fays, 'Tis not lawful for any Man to administer the Sacraments before he be Call'd and Sent, as in her 23d Article; and therefore she would not venture upon fo bold an Affertion as that of the Validity of fuch unauthoriz'd

authoris'd Baptisms, either in Express or more General Terms; because she knows, and has therefore pronounced them to be, contrary to Christ's Institution; and for that Reason, has made her Articles and Laws, to oblige us to obtain and adhere to, no other than the Authoriz'd Baptism. And that we may all be secur'd of obtaining this Baptism, she is so very severe against the Lawful Minister, who by his Negligence, suffers a Child in danger of Death, to die without Baptism, that in her 69th Canon she thus Censures him; "If any Minister,

" being duly without any manner of Collu-" sion, inform'd of the weakness and danger " of Death of any Infant unbaptized in his " Parish, and thereupon desired to go or " come to the Place where the said Infant " remaineth, to Baptize the same, shall ei-" ther wilfully refuse so to do, or of purpose, " or of gross Negligence shall so defer the " time, as when he might conveniently have " resorted to the Place and Baptize the said " Infant, it dieth through such his Default " unbaptized; the said Minister shall be " Suspended for three Months, and before " his Restitution shall acknowledge his Fault, " and promise before his Ordinary, that he " will not wittingly incur the like again: Provided, that where there is a Curate

" or Substitute, this Constitution shall not extend to the Parson, or Vicar himself,

" but to the Curate or Subfittute pre-" fent." This Cenfure she inflicts only upon the Minister or his Curate present, because they only are the Administrators of Baptism; but certainly, if the Lay Father of the Child, or any other Lay Perfons in the Family, were fuppos'd by the Church, to have in their Power the valid ministration of Baptism in such Cases, the Church would have extended this Cenfure against him or them also, for suffering such a Child to die Unbaptiz'd; but this our Church would not do, because such Perfons, by her 37th Canon, have not upon any account whatfoever, the Power of Baptizing.

§. XV. I know that our Author, and fome others, will still tell me, that I have not prov'd,— That our Church has, by her Articles, Canons, and Rubricks, made or declar'd Lay-Baptism to be Invalia; because I have not produced any thing said by her, that do's in Direct and Express Terms, aftert Lay-Baptism to be Null and Void.

But I must, in answer to this, tell them, that this Objection smells rank of Fanaticism; all Enemies to Truth, amuse the Ignorant

norant with this Evafive way of Arguing; Thus, the Quakers call for Express Texts of Scripture, to prove the Necessity of the Christian Sacraments to the End of the World: The People call'd Anabaptists, require express words of Scripture for the Baptism of Infants: The Sabbatarians, or Seventh-day Men call for positive Texts, to prove the First Day of the Week to be the Christian Sabbath: And all our Sectaries demand Direct and express Texts, for Divine Right of Episcopacy; but these their Clamours, were never thought fufficient and just Answers, to the many Proofs that have been brought for those Doctrines, from General Texts of Scripture, as Expounded by the universal Practice of the pure Primitive Church. Our Author himself observes in his 12th Page, That

" Men may make Premises if they will, but

"Consequences make themselves; If Baptism be absolutely necessary from a Lawful

" pand, and a Lay-pand be not a Lawful

" Hand, then Lay-Baptism is not the Baptism that is absolutely Necessary; It must

therefore be had from a Hand that is Law-

"ful." Here he makes a full Period, and this he argues, to shew King James the First's Inconsistency with himself, in afferting the absolute Necessity of Bap-

tifm from a Lawful Hand; and yet denying (what he calls) Rebaptization, to those who were Baptiz'd by Lay Hands, whom the King affirm'd also to be Unlawful Hands. This Argument of our Author against King James, stands equally good in the present Case before us, for the Church has made fuch Premises by her Articles and Laws, as determine, that to administer Sacraments, unauthorized Hands are Unlawful Hands; the Law by which the comes to know this, has also determin'd, that 'tis necessary for us to receive Sacraments from Lawful Hands, --- the Consequence makes it self, that Baptism by unauthoriz'd Hands, is not the Baptism that is Necessary: - Therefore by the Laws of Christ, and of our Church, it must be had from Lawful, i. e. Authoriz'd Hands; this we gain from our Author's Argument against King James. But not to put these Gentlemen off thus; It is notorious, that Publick Acts, or Laws, either of Church or State, which empower Men to confer fuch Privileges on others, as they could not obtain before fuch Publick Acts or Laws were made; I fay 'tis evident, that fuch publick Laws are generally made in fuch Terms, as do not Expresty Null and make Void, the Attempts of uncommissioned

missioned Persons, who pretend to give the Privileges granted by those Publick Acts; and yet, those Publick Acts or Laws do, by necessary Consequence, Invalidate and make Void the Attempts of all uncommission'd Pretenders; for this Reason; because the granting a Commission to confer on others such particular and special Privileges, plainly implies, that those Privileges are not to be had, (under the prefent Circumstance of things) but by virtue of that Commission; else, what need of the Legislator's giving any Commission at all? 'Tis enough that the Law prescibes a Commission; this Limiting Act of the Law, excludes the Uncommission'd, and this Exclusion of them, makes their Acts, (for which the Commission was appointed by the Law) to be meer Nullities, as is plain in Cases of Naturalizations and Freedoms, to be granted and conferr'd (according to Law) by Commission'd Officers and Magiftrates; for if Aliens and Strangers (in fuch Cases) apply themselves to others to be Naturaliz'd, or made Free, they'll find themselves mistaken in their imaginary Privileges; and notwithstanding all the formal Pretences of the Uncommission'd Persons they apply'd themselves to, they'll be all as destitute of a Freedom as they were were before such their Application; because the thing they sought for, was by the Law appointed to be conferr'd on them, only by Commission'd Persons; and without this Law, they had no Right at all to such a Freedom.

6. XVI. This is the very Case of Baptism appointed by Christ himself, to be perform'd, by his Commission'd Officers. and (his Law has discover'd to us no others that can Minister it) for the receiving of us into the number of his Children, and making us free Denizens of his Spiritual Kingdom; This is a Privilege unfpeakably Great and Glorious: But without our fubmitting to this Law of his, we have no affurance of obtaining it; If we do not receive our Title to it at their Hands, whom he has Commission'd to convey it, we frustrate the Design of his Law; and confequently receive not that which his Law intended us, because he committed the Authority of vefting us with it, Only to those who bear his Commission, and our Refufing or Neglecting to receive the Title to this Privilege at their Hands, is a despising of his Authority, whose Commission they are vested with, and consequently a putting our felves out of the Condition prefcrib'd scrib'd to us, by the fundamental Law of Christ, the Supreme Legislator of the Christian Church.

Our Church in conformity to this Original Law of our Saviour, has made Articles, Canons and Rubricks, which affert this Power to be in No Others, but his Commission'd Officers: She denies it to belong to any other Man; nay, to our very Princes; and does therefore in all her publick Acts require, that we apply ourselves to the Lawful Minister for Baptism; She provides no other, for Cases of greatest Extremity; and what is this, but confining the Power of Baptism to the lawful Minister, and therefore, of excluding all others from that Power; and in consequence of that, Nulling and making Void their Acts, tho' not in express Words, yet by the necessary consequence of her Laws, agreeable to those Laws that were made by Christ himself?

Where does the Scripture in express Terms Null and make Void a Baptism perform'd without Water? Certainly, no where; yet, the Law of Christ makes it Null: because it requires Water. Where does the Scripture in positive Terms pronounce Baptism Null and Void, when perform'd without the Form in the Name of the Trinity? No where; yet it is Null and Void by Christ's

Law,

Law, because, that, requires the Form in the Name of the Trinity: So, Laftly, where does the Sacred Scripture in Direct, Plain, Politive Terms, fay, that Baptism by One not Commission'd is Void, and of no Effect? This is a Question will please the Adversary, and I affore him, that I know of no fuch positive, direct Text; and yet such a Baprifm is Null and Void by Chrift's Institution on; because, that Law of his requires, That Baptism should be perform'd by a Commission'd Person. And I Challenge our Author to prove, that the Law of Christ lays a greater stress upon either Water or the Form. in the Name of the Trinity, than it does upon the Commission, and if it does not, then the same Law that Nulls a Baptism done without either Water or the Form, does neceffarily Null a Baptism perform'd without a Commission. And consequently our Church's Articles, Canons and Rubricks, afferting and requiring this Commission, as the Original Law it felf does, must necessarily Null and Void a Baptism perform'd without this Commission, the' she does not expresty do fo, any more than the Original Law of her Saviour does.

6. XVII. Our Author's Relation of the Conference at Hampton-Court, is nothing to the purpole; for the Opinions deliver'd there, Page 6, 7, 8 and 9. do not amount to any Publick Act of the Church of England. King James dislik'd the former allowance of Women and Laicks Baptizing. Arch-Bishop Whitgift affirm'd, that then it was not allow'd, but cenfur'd by the Bishops in their Visitations. The Bishop of Worcester, Babington; That the first Reformers made the Rubrick in King Edward's Book ambiguoufly, because otherwise perhaps the Book would not then have pass'd the Parliament, -Bishop Bancroft; That the Rubrick intended a Permission of Private Persons to Baptize in a Case of Necessity; that it was agreeable to the Practice of the Antient Church—and for this appeals to Acts ii. where mention is made of three thousand being Baptiz'd in a Day, which cou'd not be suppos'd to be done by St. Peter himfelf-But the Answer to the Baptizing of so many in fo short a time is easie, without supposing unauthoriz'd Lay-Baptizers; for all the Apostles were then at Jerusalem; and if each of them had taken his share, it would not have amounted to above 250 Persons to be Baptiz'd by an Apostle in a Day, which might eafily have been compass'd by him, in

a much shorter time, namely, in two or three Hours at most [considering that in our Days one Bishop can Confirm above five Hundred Persons in less than three or four Hours time. with a much longer Form of Words, than the Form us'd in Baptism is; as we find by Experience; and that two Clergy-Men, can in two or three Hours time, administer both Bread and Wine, to above five Hundred Communicants, and at the Delivery of each Element use a much longer Form to each Communicant, than the Form of Baptism? If there had been any need for every Apostle fo to Baptize, as I think there was not, because the Apostles might Authorize by their Power, and consequently have with them a fufficient Number of Persons authoriz'd to do the Work, as we find upon the occasion of Cornelius and his Company's Baptism; for the Scripture tells us, that Peter commanded them to be Baptiz'd &c. Acts X. 48. they were not baptiz'd by unauthoriz'd Persons, but by fuch as acted by the Apostle's Command: As here also, 'tis plain that the three Thousand were not baptiz'd by Persons who acted without, much less in opposition to the Authority of the Apostles, for "they contin-" ued stedfastly in the Apostle's Doctrine and " fellowship, which they could not be faid to have done, if they had acted without, or

or in opposition to their Authority and Commission, and therefore their Case is no ways applicable to our Diffenters, who act in oppofition to the Apostolic Authority and Power

now lodg'd in Christian Bishops.

But to return to the Hampton-Court Conference- King James press'd the Necesfity of Baptism if lawfully to be had, i. e. from lawful Ministers, by whom alone, and no private Person in any Case, it may be administer'd (says the King) tho' (continues his Majesty) I utterly dislike all Rebaptization on those whom Women or Laicks have baptiz'd .- The Bishop of Winton-Bilson, faid, that, To deny private Persons to baptize in Case of Necessity, were to cross all Antiquity, and the common Practice of the Church, it being a Rule agreed on amongst Divines, that the Minister is not of the Essence of the Sacrament. King James answer'd, Tho' he be not of the Essence of the Sacrament, yet is he of the Effence of the Right and Lawful Ministry thereof, &c. to which that Bishop made no Reply. Now, what can any one learn from all this, concerning the Judgment of the Church of England? We have here only Five or Six Members of the Church debating this Matter; some for, and others against the Rubrick in King Edward's Book;

but in this whole Conference, nothing that can be brought fo much as to Countenance our Dissenters and other unauthoriz'd Lay Baptisms; for the Question was upon the whole, only whether the Church, i. e. the Bishops thereof, could or should Authorize Lay-Men or Midwives to baptize in Case of Necessity; Whatever may be the refult of fuch a Dispute, our unauthoriz'd Baptisms can gain nothing by it, for, if our Bishops could (as our first Reformers bred up under the Church of Rome feem to think they could) give Lay-Men fuch Authority; yet 'tis Fact, that as our Church's Laws now stand, the Bishops have not so authoriz'd Lay-Men, for the Old Rubrick was altered upon this Conference, and afterwards the Alteration was Confirm'd by Convocation, on purpose to keep out Lay-Baptizers, even in Times of Necessity; whereby the Church's former Act of allowing Lay Members of her Communion to Baptize, was Repealed, and therefore our Diffenters Baptisms are unauthoriz'd Baptisms; they are also void of the least Pretence to Necessity, being a deliberate and wilful Choice of their own, in opposition to the Authority of the Church: And by what Rule they can be Valid, is not to be imagin'd, fince they are not fo by any Law either of God or of our

our Church, or of the pure Primitive Church of Christ.

S. XVIII. Our Author acknowledges page 17. " That Our Church does now Call for " and require a Lawful Minister; One, Epis-" copally Ordain'd; that she neither allows nor " permits any other to Baptize, that she hereby " Implicitely forbios any other; and en-" quires after, Censures and Punishes (where " [be can) such as Administer Baptism if they " are not qualified Lawfully to do it, ____ and " yet he does not think the Church of England " does by any, or all these Rubricks [i. e. of " Private Baptism] intend to make or declare " Lay-Baptism to be Invalid, --- for if it did " (fays he, page 18.) it would Certainly and " Expresty Order Such Children (as were only " Baptiz'd by Lay-Men) to be Re-baptiz'd." But I must desire this Gentleman to think again-For notwithstanding his first Thoughts; these Limiting Acts of the Church, taken in Conjunction with her Articles, which make the Commission Essential to the Administration of Baptism, do by necessary Consequence Null, and make Void Un-authoriz'd Baptism, for the several Reasons I have before Insisted on; and if these Baptisms are so made Null and Void, then there must necessarily follow (what our

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our Author Calls) Re-baptization and which I term to be no other, than the One Instituted Christian Baptism;—to which give me leave to add, that in our Present Office for Private Baptism, there is a Rubrick which prohibits Re-baptizations, in such a Manner, as necessarily implies a Command to Re-baptize [in our Author's Language] in some particular Cases; and the Rubrick is this, "If the Minister shall find by the answers

" of such as bring the Child, that all "Things were done as they ought to

to be; then shall not he Christen the Child again, but shall receive him as One of the

" Flock of True Christian People, Saying

" thus,

"I Certify you that in this Case all is well " done; and according unto due Dever

"Concerning the Baptizing of this Child;" Here's a Prohibition of Christening again; upon this, and this Only Condition, "That

which is a plain intimation, that if all things were not done as they ought to be, the Minister of the Parish must Christen the Child; otherwise how can he receive the Child as appointed; and tell us in the Church's Words all is well done, and according unto due Order, when all is not well done, and due Order has not been Observ'd? The all Things which

which the Church in her Articles, Canons, and Rubricks requires to be done, are, that the Baptism be perform'd by an Authoriz'd Person; that it be with Water; and that it be done in the name of the Trinity; she (as our Saviour himself did before her) Defines all these three to be Necessary-and if she seems to give any preference to One more than another, 'tis to the Commission by which the baptizer Acts, as we may fee in her several Articles before Discours'd on; however, by our Author's own Confession page 17, she allows of no other, instead of the Commission'd baptizer; therefore if another did it, the Design of the Church is frustrated; this is contrary to due Order, and therefore cannot be Certified to be well done, as this Rubrick defign'd it, consequently all things were not " done as they ought to be ;" therefore what was not done as it ought to be, must now be done; that is, the Child must be baptiz'd by the Lawful Minister, to make good the Truth of this Rubrick, " I Certify " you &c. For can it be believed by any reasonable Man; that our Church requires her Priests to utter such Untruths as these, concerning Persons Wash'd or Sprinkled by unauthoriz'd Lay-Teachers, such as our Dissenters are, " I Certify you that in this Case all

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" is well done, and according unto Due D2-" Det; when 'tis fo Ill done, and directly contrary to Order - that it is Wicked. because not Lawful, as being contrary to the very Institution of Baptism, as the has sufficiently taught us; and 'tis also directly in opposition to her own Express Order and Command? Is all well done, when Christ's and the Church's Laws are transgress'd? Are all things according unto due Order, when Our Saviour's, and the Church's Rules are oppos'd? This the Church does not require her Priests to affirm, 'tis abominable to suppose, that she does any thing like it ; - and therefore the does not in this Rubrick enjoin the Minister-of the Parish so to receive Persons, who have only been Wash'd and Sprinkled by unauthoriz'd Lay Teachers; and Consequently, expects by this her Law, that they be qualified, to have those Words verify'd concerning them; and that can be (under the present Circumstances) by no other means, than that of Baptism, by one Commission'd to Administer it.

S. XIX. But in Opposition to all this, our Author tries to prove, "That the Church of "England hath in the Rubricks [for private Baptism,] "declar'd her Judgment to be, "that (in the Words of Bishop Bil-" son)

" (on) The Mintster is not of the Essence " of the Sacrament. And this he labours at in Page 20, 21, and 22. And the whole of what he fays there, amounts only to this, that because the Church in those Rubricks does not call the Lawful Minister an Essential of Baptism; but incerts this Clause before her two last Questions, viz. " Because some " things Essential to this Sacrament may hap-" pen to be omitted through Fear or Haste in " such times of Extremity, therefore I demand " farther of you. With what Matter was this " Child Baptiz'd? With what Words was this " Child Baptiz'd? That therefore the Church determins the Water and Form of Words in the Name of the Trinity, to be the Only Effentials belonging to the Sacrament; because she does not say, If it cannot appear that the Child was Baptiz'd by a Lawful Minister, let it be conditionally Baptiz'd; all that the fays is, " If they which bring the Infant, " &c. do make such uncertain Answers, &c. " as that it cannot appear that the Child was " Baptiz'd with Water, in the Name of the " Father, &c. (which are Essential Parts of " Baptism) then let the Priest Baptize it in the " Form, &c. If thou art not already Bap-" rized. N. I Baptize thee, &c. From all which he concludes, that in the Judgment of the Church of England, the Minister is not

not of the Essence of the Sacrament. Or 13ther (if he means any thing at all to the purpose) That the Minister is not Essential to the administration of the Sacrament. This is the full Scope of all that he fays: --- And to this I Answer, The Church put in these Distinguishing Words of Essential parts of Baptism, concerning Water, and the Form in the Name of the Trinity, to oppose the Herefy of fome who deny'd the necessity of Water; and of the Socinians, and other Hereticks, who deny'd the Doctrine of the Trinity, and refus'd to Baptise in that Name; and this she did, not with a design to exclude the necessity of the Lawful Minister. -But further, I affirm, That the Inference he draws, viz. That in the Judgment of the Church of England, there is nothing else Essential to the Ministration of Baptism; and therefore that the Lawful Minister is not Essential to the Ministration thereof, is a false Conclusion; because, the Church in this Office, does not pronounce those two things to be the Only Effentials relating to the Sacrament; which she must have done, if fhe defign'd by this Office to have excluded the Minister from having any Effential Relation thereto; her calling those two, by the Name of Some Things Effential to this Sacrament, or in other Words, Essential parts of Baptism, Plainly leaves room for the Commiffion'd mission'd Officer, who is the Person Essential ally related thereto; they, are the Essential parts of the Thing to be administred; and he is the Essential Officer who is to administer it; for, if the Church did here design to exclude the Minister from being Essential to the administration of the Sacrament, she would contradict her own Articles, which teach, That he is the Essential Administrator; and we must not allow that the Church is contradictious to her self.

The Church in her 30th Article, speaking of both Kinds, viz. The Bread and Wine in the Sacrament of the Lord's Supper, calls them "Both the Parts of the Lord's " Sacrament; Will our Author from hence infer, that Bread and Wine given feriously in a Religious manner by a Lay-man or Woman, as the Lord's Sacrament, is therefore the Lord's Sacrament? Will he fay, that the Priest is not as nearly related to the Administration of this Sacrament, as the Bread and Wine are to the Sacrament it felf? For the Church here, calls nothing but Bread and Wine the Parts of this Sacrament; but in other of her Laws she makes the Lawful Minister, Essential to the Ministration of those Parts; and therefore Bread and Wine are not all the Essentials relating to the Sacrament, tho' this 30th Article Mentions no more

more than Bread and Wine. Suppose a particular Law should fay, that Signing and Sealing a Covenant for Example, are Essential Parts of the Covenant, would any One who knew the Nature of a Covenant, from hence conclude, that the Law meant thereby, that there is nothing else that has any Essential Relation to the Covenant? Do's not every Body that knows what a Covenant is, agree, that notwithstanding this mode of fpeaking, another Law rerequires, that the Signing and Sealing must be by a proper Person; and that therefore, this other Law, makes that proper Person an Essential Relation to the Covenant, infomuch, as that it is Void by Law, if not Sign'd and Seal'd by him? This is a very familiar Inftance, and exactly agreeable to the Cafe before us; for the Church by these Rubricks says, That Water and the Form in the Name of the Trinity, are Essential parts [of the Covenant] of Baptism; but every one who knows the Church's Laws concerning this Covenant, knows, that she do's not hereby fay, that there is nothing else that has any Effential Relation to Baptism; for, notwithstanding this way of speaking in her Rubricks, [Essential parts of Baptism] there are other Laws of hers that require these Essential parts of Baptism Baptism to be apply'd by an authoriz'd Person, and that do therefore make this Authoriz'd Person, to be an Essential Relation to this Covenant of Baptism; infornuch, as that it is Void by those other Laws, if not performed by him. evident by the Church's own Publick Acts; for in her 23d, 26th, 27th, and 37th Articles of Religion, &c. founded upon Christ's Institution of Baptism, which is the Only Original Law by which she, and all others can judge what are the Essentials of Baptism, and of the Administration thereof; I fay, 'tis certain from these, and I hope I have prov'd it, that our Church has pronounced and determined, That the Lawful Minister is Essential to the Administration of Baptism; and because he is Effential to the administration of it, therefore she secures to us, that he shall administer it, by her 69th Canon, and by these Rubricks, as I have before observ'd. This being done, the Church had no need then, to make further Enquiry into the Essential of the Administration, because her preceeding Rubricks, and the true Answer to the first Question, " By whom was this Child Bap-" tiz'd, had already fatisfied the Laws of Christ and his Church, concerning the Efsential Administrator; and all Occasion of further

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further Enquiry concerning him was taken away, and therefore no need of any express Rule for Conditional Baptism, upon supposition of the want before, of a lawful Minister; but if ever such an Accident as the want of a lawful Minister should happen, the Church has provided also for that, in a more general Rubrick of this Office, as I have before observ'd in my XVIIIth Section: - To which I add, that the Minister of the Parish is not bound to ask any Questions at all concerning the Child's previous Baptism, if it was not baprized by a Lawful Minister; for, the Rubrick fays, " But if the Child were Baptiz'd " by any other Lawful Minister, then the Miu nister of the Parish shall Examine and try whether the Child be Lawfully Baptized or " no. He is Then, when the Child has been Baptiz'd before by a lawful Minister, to try and Examine; --- Therefore not oblig'd to try or Examine any thing about it, when 'tis pretendedly Baptiz'd by an Unauthoriz'd Person; for that saves him the Enquiry, whether 'twas Lawfully, because twas Unlawfully Baptiz'd: So careful is the Church to fecure the Baptism by a lawful Minister, because her Articles make him Essential to the administration of Baptism. Her Business was next to secure the Essentials tials of the Thing Administred, because, even some of them might have been omitted by the haste, &c. of the Essential Adminis strator: For, the Office or Authority of the Baptizer, tho' Essential to the administration of this Sacrament, is not sufficient to give Validity by it felf, without the Essentials of the Thing to be administred, which are Water and the Form in the Name of the Trinity. These are the " Some Things Effential to this Sacrament, which the Church speaks of, and the Commission is the other Essential to the administration of it, which the Church also equally afferts in her Articles. Without these three Essentials requir'd by Christ's Institution, and the Church's Articles, Canon's and Rubricks, the Church knows of no Perfect Baptism; and 'tis only upon the account of all [i.e. these] things, being done as they ought to be, that the prohibits by a following Rubrick in this Office, a Re-baptization.

Before I take my leave of our Author upon this Head, I must recommend to him these two Memorandums, which are very much to the purpose of what I am an-

fwering to his Objection.

If. That the Authoriz'd Minister being Essential to the administration of the Sacrament, causes, that when an Unauthoriz'd Person attempts to administer it, he does nothing in the Design of the Law; just as when a Porter attempts by his pretended Authority to give a Freedom of this City, tho' with all the other Formalities repuir'd, yet gives no Freedom, because the Chamberlain is the Essential Administrator of Freedoms by the Law.—

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adly. That the Essential Matter and Words of a Sacrament to be administer'd, may be ready at Hand, and yet fignify nothing to the purpose of a Sacrament, for want of due Application by an Essential Minister; just as the Essential Words of a Covenant may be ready drawn up, the Parchment Stamp'd, the Sealing Wax Drop'd, the Impression of the Seal made thereon; and it may be Sign'd too; and yet fignify nothing to the purpose of a Covenant, for want of either the Principal who is to Sign, Seal, and deliver the Deed; or else his Attorney appointed by him, to do it in his stead; - Let who will else do this, it amounts to nothing, 'tis a meer Nullity in the Eye of the Law to all Intents and Purpofes; tho' the Law should omit

Mult and Woid, &c.

omit to say so in express Words; yet the very Nature of the the thing as the Law stands, do's necessarily infer that it is Null and Void: — And if the Law should be so Express, as to declare it null for want of being Stamp'd, it does not thence follow that it is Good and Valid when only Stamp'd, and not Sign'd and Seal'd by the proper Person will still make it Null, tho' the Letter of the Law do's not expressly Null it for that Want.

6. XX. I had like to have forgot to take Notice of another thing Infinuated by this Author, which in the Opinion of some People may be thought very Material; and tis in Page 18, 19, and 32, Oc. where he would Argue, that the Church of England do's not necessarily Invalidate Lay-Baptilm by requiring in her Office of Baptifin. that the lawful Minister should Baptize; he fays, that the Invalidity of Lay-Baptism, is no necessary Consequence of this Order of our Church; because, the Church of Rome in all the Rubricks of her Office of Baptism, only mentions the Priest, the Sacerdos; she tells us in none of them, that the permits or allows of any other but a Sacerdos, - and yet do's not in Confequence

quence of these her Rubricks (which seem to confine the Power of Baptism to the Priest-) make Null and Void Lay-Baptifm, for every Body knows that the allows it to be Good and Valid. This is what our Author thinks a good Argument: But the Answer thereto is exceeding easie. The Church of England restrains and confines the Power of Baptizing to the lawful Minister, by all her present Publick Acts; The no where either in her Canons, Articles, or Rubricks, allows any other this Power for Cases of greatest Extremity, and therefore, we reckon that her Design is, to Invalidate Lay-Baptism; But the Church of Rome, feems to confine this Power to the Sacerdos in all the Rubricks of her Office; tho' in reality by her Publick Canons she declares that she gives that Power to Laymen, and by these her Canons now in force, which are her Laws as much as her Rubricks are, - she tells all the World, that her Rubricks are not defign'd to confine the Power of Baptism only to the Priest; but that she also allows of the Validity of Lay-Baptism; which the Church of England no where do's. And therefore the Argument from the Rubricks of the Church of Rome, to the Rubricks of the Church of England is utterly False. 6. XXI.

Author calls his second Proof, Page 23; and to it I shall tack his third and Last, page 36, being both alike Substantial; and to be overthrown by the same Arguments. His second Proof, That the Church hath by no Publick Act of hers, made or Declar'd Lay-Baptism to be Invalid, is taken, "from the silence of the Church of Eng-

" land in this particular, that she has " in no Publick Act of hers, Order'd such

" as have been Baptiz'd by Lay Hands, to

" be Rebaptiz'd by a Lawful Minister;— But that the Bishops ever since the Re-

" storation consirmed such Baptiz'd Per-" sons, as well as those that were Baptiz'd

" jons, as well as those that were Baptiz'd by Lawful Ministers. That most Peo-

" ple will conclude from hence, that a Bi-

" shop who so consirmed, held those Baptisms to be Valid, and he thinks this is as plain

" as if it were deduc'd from Definitions,

"Axioms, and Propositions, page 27,

" &c. This last is a pretty Rub upon the Author of Lay-Baptism Invalid, but how good the Argument is, Let the Intelligent Reader judge. His third Proof, as he terms it, is fetch'd "from the Si-"lence of the Preachers, and the Writers of "the Church of England in this Point

" from 1660, to the Year 1700, and E " from

from my Lords, the Bishops giving no Charge to their Clergy, in their Visitations, &c. That all Lay-baptiz'd Persons must be Baptiz'd a-new; and he says, page 37, 38, If this Silence of the Ecclesiastical Governours; of the Parish Priests; and of the Writers of Controversy, be not a Proof of the Church of England's fudment in the Matter; I must Despair of knowing what can be One."—— For this Reason, because he knows in his Conscience that his whole Book is built upon no better Foundation, than this pretended Silence; he insists upon it; that "the Bihops Consirmation soft Lay-baptiz'd Per-

" shops Confirmation [of Lay-baptiz'd Per" fons] in 1661, and since; and the
" Church's ordering none of them to be Re-

" baptiz'd, is a good Proof, page 29." I fuppose he here means the Church's not Ordering any of them to be Re-baptiz'd

— for, the Church's [Ordering none of them] has another meaning than I believe he de-

fign'd.

But in Answer to all this; I have already endeavour'd to prove, that the Church in Convocation, whose Voice we may still hear if we please, in her Articles, Canons, and Rubricks; is not Silent, but speaks loudly enough to us concerning this Matter; and Iknow of no other Voice of the Church of England

England but that. If any would obtrude upon us the Practice of particular Members how Great and Numerous foever; and call that, the Principle and Doctrine of our Church; before we give him Credit, he must allow us to Compare their Practice, with the Church's Written and Publish'd Articles and Laws, and if we find Practices Inconsistent with these, we must prefer the latter, and reject and bewail the former. Who tells this Author, that the Bishops Confirm'd Lay-baptiz'd Persons as rightly Baptiz'd; that their Lordships did it with a particular regard to the Validity of fuch Baptisms? I can tell him of Confirmations in our Days, perform'd upon this Principle, that the Baptism receiv'd by the Confirm'd Person, from the Hands of Diffenting Teachers [who are Laicks,] was not Good and Valid before Confirmation, but made Valid by Confirmation; this (the' I absolutely deny the Principle) I can prove by living Witnesses, to be the Foundation upon which Confirmation has been lately given to Persons so pretendedly Baptiz'd; and how can our Author prove, that the Bishops fince the Restoration went upon any other Principle than this, in their Confirmation of Diffenters Children, who were only Baptiz'd by Lay Hands? But further, What E 2

What if I should affirm, that, tho' during the time of the long Unnatural Rebellion, when the Episcopal Ministers were thrown and kept out of their Livings, yet they perform'd their Spiritual Functions, and Baptiz'd the Children of the Members of the Church of England; and that almost all the Teachers, who got into their Benefices by complying with the Wickedness of the Times, had before been Episcopally Ordain'd, and so were impowered to Baptize; and that upon these accounts, the Bishops when they Confirm'd after the Restoration, might not suppose that any were brought to be Confirm'd by them, but fuch as had been Episcopally Baptiz'd; and that they did not expect any of our Anti Episcopal Diffenters Children who were otherwife Baptiz'd, should be brought to them for Confirmation? What if I should insift upon these things? Can our Author prove to the contrary? If he can; then,

How do's he know, but the Bishops of that time, subject to like Failings and Passions with other Men, were loth by such Discriminating Acts to rouze the Turbulent Spirit of Rebellion, then but hardly lay'd asseep, by the Restoration? What if the Experience they had had of Arch-Bishop Laud's Fate, who was brought to the Block by

by Phanatick Fury, only for endeavouring to Restore and Establish much smaller Matters in the Church; might make them not willing to expose themselves and the Church, to the infatiable Rage of fuch Merciless Persecutors; by their openly and in direct Terms Proclaiming Anti-Episcopal Diffenters to be, not Incorporated Members of Christ's Church? Is it any new thing for good Men, to be thus Intimidated? Is not the great Apostle St. Peter, an Instance of this frailty of Humane Nature? See his Behaviour with respect to the Jews and Gentiles, for which St. Paul withtood him to the Face, Gal. ii. 11, 12 .- St. Barnabas also was carried away with the same Fault, to Temporize with the Jewish Christians, for which, St. Paul loudly Proclaims, that "They walked not uprightly, according to the Truth of the Gospel. Indeed the very best of Men, without any Affront to their Character, yea, and very great Bodies of Men too, have been, still are, and always will be, in this World, liable to Infirmities; and must Practices consequent thereupon, be us'd as Arguments against the known Laws of that Church whereof they are Members, and even Governors? Must these be call'd such Proofs! so clear and se evident! that we must despair of Proofs E 3

if these are not so? This is amazing! But what is not a Proof to those who will have it one? However, to bring this Matter to a short Issue. From particular Practices to Publick Principles, there is no Argument: Let our Author prove, that the Confirmation of Persons Baptized by unauthoriz'd Baptizers, is a Necessary Consequence of our Church's Articles and Laws concerning Baptism and Confirmation; And when he has done this, then I fairly promise him, publickly to acknowledge, that it is the Judgment of the Church of England, that unauthoriz'd Baptisms, and consequently our Dissenters Baptisms, are good and Valid .-But this he has not yet done, and I dare further add, that he never will; therefore, the Church's Laws stand against him, and his Instances of promiscuous Confirmations (among which some who never were Baptiz'd, either in Reality, or in Pretence, have been admitted for want of due Enquiry) are no more Arguments of the Church's Judgment, that unauthoriz'd Baptisms are good and Valid; than the Confirmation of unbaptiz'd Persons, is an Argument, that our Church efteems Baptism not necessary, as a previous Qualification to be Confirm'd by the Bishop.

5. XXII. As for the Silence of our Writers of Controversy, it is plain, that some of them did infift upon the Invalidity of our Dissenters Ordinations, I need not mention Particulars, they are in most Mens Hands who have addicted themselves to the Study of fuch Books; The Consequence of this Invalidity the Dissenters took very heinously, for they charg'd such Writers with it, that they thereby Null'd their Ministrations; these Writers did not deny the Charge, and therefore in effect own'd the Consequence; and put it upon the Diffenters to get clear of it, by proving the Validity of their Ordinations if they could; The Separatifts knew as well as every Body else, that our Controversial Writers denying the Validity of their Orders, was a consequential denying of the Valididity of their Ministrations, and therefore they labour'd hard, (tho' all in vain) to prove that their Ordinations were good and Valid; for, if they had not attempted this, they easily perceiv'd, that their Interest would have funk, by the Departure of their deluded Proselytes; who otherwise would have concluded (as from a first Principle of Christianity) that if their Teachers were not Ministers of Christ, they could not have the Power of ministring Christ's Sacraments;

craments; this is fo natural a Conclusion, that you may hear it always drawn from the Invalidity of Ordinations, by the Honest and fincere of all Parties, whose Minds are not corrupted by other false Principles. Tell but an Honest Presbyterian, Independent, or Anabaptist Dissenter, that his Teachers are not Ministers of Christ, he'll presently stare with Wonder and Amazement at your Uncharitableness (as he thinks it) because he thence gathers, that you deny his Teacher's Ministrations, and that you mean thereby, that they and their Dependents are not Christians: the Diffenting Teachers know this fo well, that it is one of their Master-Tricks to deceive their Hearers and Readers, with these Glorious Titles concerning themselves, The Reverend such a One, Minister of God's Word, Minister of the Gospel; take away these, and their Loaves will fail, because Men will naturally fly from fuch Pretenders, when they discover those Titles not to belong to them, concluding that they are destitute of the Power of ministring Christ's Ordinances to them. This Natural Consequence is the true Reafon of their Quarrels against, not only our Controversial Writers, who have deny'd the validity of their Orders, but also our Church, who requires the best of their Teachers Teachers to be Episcopally Ordain'd, to minifter the Christian Sacraments, inferring from hence, that those Writers, and our Church too, do by nulling their Orders, make Null and Void their Ministrations. This our Author doubtless knows as well as I do, if he would fpeak out; but whether he will or no, that Church and her Writers, who agree together to render the Ordinations of our Diffenters Null and Void, by necessary Consequence say, that their Ministrations are also Invalid, if we may give any Credit to the Understanding of not only Church-men, but even the Diffenters themselves, who take it so hard at their Hands: And indeed, it must be acknowledg'd on all accounts, that if the Confequences are Uncharitable, the Premises are fo too, for they are inseparable from one another in the Sense of all unbyass'd Underflandings. But of these Things enough. I have only a few Things more to this Writer, and shall then Conclude.

5. XXIII. In his 34th Page he discovers himself plainly enough, and gives us a Simile whereby to illustrate the Validity of Lay-Baptism, which notwithstanding his Declarations to the contrary, is an argument, that he has a mind to fay fomething about the Merits of the Cause, and to endeavour

deavour to prove Lay-Baptism to be Good and Valid: His Simile is about the Coinage of Current Money; which tho'it "be" by the Law appropriated to the Prince, and made highly Criminal for any but " his Substitutes to Coin it; yet upon sup-" position that another should Coin Mo-" ney of the same Value, Standard, Stamp, " de. as the Law requires, tho' the Coin-" er would be justly punishable, the Mo-" rent; and the Prince would not order " it to be Re-coin'd, nor the People refuse " to take it." This I think is the only Objection against Lay-Baptizm's being Null and Void, that remains to be Answer'd; and these makers of Similes, or Comparifons of things, are so very unhappy in their Choice, that they pitch upon nothing that is proper to their undertaking, for they are fure, whether thro' Design I will not judge, to omit fuch Similitudes as have any thing parallel to the Matter Disputed; and so they fail of their Argument; because, where Instances are not parallel, Arguments will not hold. This is our Author's Case; He should have contriv'd something else instead of Money coin'd; for that is no ways parallel to a Person Baptiz'd; because Money is an Inanimate Senseless thing,

thing, Man is the direct contrary; Money is incapable of Consciousness, and therefore of any Law relating to its Coining; Man is a Rational Being, capable of Religion, and therefore conscious to himself. upon Information, whether he has obey'd the Law of Baptism or no; Money neither enjoys any Benefit, nor suffers any Hurt for being right or wrong Coin'd; but Man is to partake of and enjoy infinite Advantages, by being rightly Baptiz'd, and has no Promise of obtaining them without fuch Baptism; Lastly, Money being but meer inactive Matter, cannot be suppos'd to be answerable for concurring with the Crime of the unlawful Coiner; but Man, even in his Infancy, by his Representatives, who undertake for him, is active in his Baptism, and concurs with any Essential Crime committed against the fundamental Law of Baptism, by him who attempted to Baptize; and especially considering that he expresly or virtually takes all that his Sureties did for him, upon himself, when he comes to Years of Difcretion: So that, there being fuch an infinite Disparity between Money coin'd by an unlawful Coiner, and Man Baptiz'd by an Unauthoriz'd Hand, the Currency of fuch Money is no Argument, for the Goodness

and Validity of fuch Unauthoriz'd Baptism; and therefore such Baptisms are Null and Void, notwithstanding our Author's vain Attempt by this Comparison, to prove them Good and Valid as the Authoriz'd Baptisms.

S. XXIV. In his 35th Page he tells his Reader concerning Baptism by Dissenting Teachers, thus, " Abundance of People, I " doubt, are easily led to think their Bap-" tifms to be Invalid, because, they think, " if their Baptisms be allow'd, the rest " of their Ministerial Performances must et be also Valid. But this was held to be no " Consequence by the ancient Church of " Christ, nor is it a Consequence held by the " Church of England. 'Tis Baptism " alone that is not Invalidated and made " Null, tho' conferr'd by an unlawful Mi-" nister, or a meer Lay Christian, &c. Here's a plain acknowledgment, that the " other Ministrations of our Dissenting Teachers are Invalid; For, fayshe, "Tis " Baptism alone that is not Invalidat-" ed." But upon what Foundation does our Author intimate, that their other Ministrations are Null? Are they not establish'd upon the same Foundation as that of Baptism? Is it not the same Lord who Insti-

tuted

tuted them? And are they not equally positive Institutions of our Religion? What is it that makes the Difference? By what Rule is their Baptism Valid? Or is it Valid tho' founded upon no Rule at all? By what Law are their other Ministrations, viz. Of Ordination, Confectation of Bread and Wine, Excommunication, &c. Null and Void, if their Baptism is not so? Have they been Authoriz'd to Baptize? No. they never were: Let him shew us who gave them that Authority? Are not their other Ministrations Null, because they were never Authoriz'd for them? Certainly that is the Reason of their Nullity. And the very same Reason stands good for the Nulling of their Baptisms. Are not their other Ministrations not only without, but in Opposition to the Church, and therefore Void? Their Baptism is so too, and therefore Invalid also. Are not the Laws of Christ and his Church equally level'd against their Baptisms, as well as against their other Ministrations? Yes, they are. Have those Laws provided more for their Baptisms, than for their other Ministrations? No, they have not. Therefore the fame Laws of Christ and his Church that Null those their other Ministrations, do Null and Void their Baptisms too; And his his faying that "this was held to be no Con"fequence by the Antient Church of Christ" is
a Notorious fallacy, put upon Ignorant
Readers; but it cannot be Palm'd upon
those who are acquainted with the State
of the Antient Church: For 'tis well
known, that the Primitive times were not
exercis'd with any such Anti-Episcopal Baptisms, as these wherewith the Church is
pester'd in our Days, and therefore the Ancient Church has said nothing about them.

5. XXV. As for what this Writer fays, that I may know, concerning the 23d and 26th Articles of our Church; viz. " that

" they were made by many of the same Peo-

" ple, who made the Office of Baptism and Rubricks, in 1548 and 1552: And that

46 therefore the Allowance of Lay-Baptism

" was not thought to Clash, or be Incon-

I answer, that their so making those Rubricks, is a Sign that they did not allow of the Validity of Unauthoriz'd Baptisms, such as our Dissenters are; and for this, I must desire the Reader to turn back to what I have said in my 4th Sect. page, 5, 6, 7.

5. XXVI. I might here speak to his Appendix and the Letter, annex'd to what Mrs.

Mrs. Baldwin calls the Second Edition of his Book; but they deserve no particular Anfwer, being foreign to this Author's Declar'd Undertaking, viz. to shew the Judgment of the Church; and the-only Defign of my Answer thereto, is to let the World See, by her Publick Acts, what her real Opinion is of this Matter. - Mr. Hooker's Judgment be it what it will, is no Standard for either of us in this Dispute: Mr. Thorndike's Expressions make nothing for Unauthoriz'd Baptism; for, his Opinions concerning Lay-Baptism, are plainly Founded upon this Notion, that Bishops can give this Power to Lay-men, that they shall Baptize in Case of Extremity, and want of a Priest: This is not the thing at present under Debate; The pretended Baptisms of our Diffenters are of another Nature, not Authoriz'd by the Bishops; but plainly in Opposition to Episcopacy itself.—Dr. Cofins's Letter to Mr. Cordel, is founded upon Presbyterian and fome Popilb Doctors Notions (yet not Positively but Dubiously propos'd by him) concerning Ordinations; fo that the whole Superstructure of that Letter, is only an Amuzement, having no fure Foundation whereon to fettle a Doubtful Mind; 'tis too long for me at prefent to take Notice of the particulars of that Letter,

Letter, it shall suffice me to say, That the Generality of our Divines who were Exiles in France with Dr. Cofins; and the Laity too, refused to Communicate with the French Protestants, and even Dr. Cofins, tho' he went fometimes to their Temples at Charenton, yet never would Communicate with them in what they call'd the Sacraments; by reason of their want of a Misfion: This is what is well attefted, and the Evidence can be produc'd, but I have no need to enlarge and be particular upon it; because in Truth, 'tis no part of my present Undertaking, which is confin'd to the Laws of the Church of England, as they now stand; Hooker, Thorndike, and Cofins, be their Opinions what they Will, are of no weight in this Debate, fince the Judgment of the Church of England is not limitted to their particular Sentiments; I can produce Men as great as they, who thought very Differently from what they did; but this would not be fuitable to my Subject, which is only to let the Reader See, what our Church by her Publick Atts has taught us to believe, concerning Unauthoriz'd Baptisms.

Suppose our Author could have further produc'd any sufficient Evidence, that a Select number of Bishops of our Church, in former former Times, since the Restoration, had savour'd his Opinion so far, as, at a private Consult, either at Lambeth, or any other Episcopal Palace; to give it under their Hands, that Unauthoriz'd Baptism when done with Water, and these Words, In the Name of the Father &c. is Good and Valid; Suppose he could shew us, or had Published (as I dare say He cannot) that they had Sign'd such their Opinion, drawn up in a Declaration to this Effect.

" For asmuch as Sundry Persons have of late by their Preaching, Writing, and Discours- es posses'd the Minds of many People, with

" Doubts and Scruples about the Validity of

their Baptism, to their great Trouble and Dis-

We, The Arch-Bishops, and Bishops, whose Names are under-written, have thought it incumbent on us, to Declare our several Opinions, in Conformity with the Judgment and Practice of the Catholick Church, and of the Church of England in partitular; That such Persons as have been Baptiz'd in, or with Water, in the Name of the Father, &c. Ought not to be Baptiz'd again. And to prevent any such Practice in our Respective Dioceses, we do require our several Clergy, that they presume not to Baptize any Adult Person whatsoe-

" ver, without giving us timely Notice, as

(

" the Rubrick requires."

Even fuch an Instance as this, if he could produce it, would not Amount to the Judgment of the Church of England; fuch Private Subscriptions about Opinions, are not Our Churches Publick Acts; they can only be found in Her Determinations, agreed on by a Lawful Convocation. And tho' any particular Bishop can enjoin his Clergy, not to Baptize Adult Persons ordinarily, without giving him timely Notice, as the Rubrick requires; yet it is not to be suppos'd, that any Pious Bishop would lay this Injunction fo strictly on his Clergy, as to hinder them from Baptizing an Adult without fuch Notice, in Articulo Mortis, when timely Notice cannot be given to the Bishop; But as for the former part of fuch a suppos'd Declaration, of a Select Number of Bishops; it is not to be imagin'd that a Lawful Convocation of the Clergy of our Church would affirm, " that such Persons as have been Bapa " tiz'd in, or with Water, in the Name of the Father, &c. Ought not to be Baptiz'd again: For this we all know is POPERY; fuch a Determination would infer, that not only Womens Baptism, but any other, tho' perform'd by a Boy or a Girl;

Girl; a Stage-Player, an Unbaptiz'd Jewi or a Heathen, if with Water and the Form of Words in the Name of the Trinity, is Chat One Baptism which Christ Instituted for the Remission of Sins. Our Church, God be prais'd, and the Catholick Church too, have made no fuch Latitudinarian Determinations as this would be; and we ought to pray, that the Holy Spirit of God may preferve all our Saered Synods from making fuch Decrees; 'tis (I believe) just and reasonable for us to Hope, that the Piety and Wisdom of our Clergy is so great, as that we need not fear, their palling fuch an Opinion into a Publick Act of our Church, fince their Zeal for the Authority of our Saviour's Institutions, will not suffer them to affert that which tends directly to the Destruction of their own Sacred Office, and confequently of even Christianity it felf.

As for " Baptizing again" 'tis not a Term to be allow'd; the Church always abhorr'd the Notion; when a first Baptism was false, 'twas not call'd Baptism; but a Prophane Washing; and when the Act of Washing was repeated, 'twas not call'd Rebaptization or "Baptizing again" but Christian Baptilm, Cheiff's Baptilm,

or Inffituted Baptism. St. Cyprian constantly adher'd to this, and hated the Term of Baptiz'd again, and so did the Catholick Church when they requir'd Persons to be Baptiz'd, who had only before been Wash'd with Water without the Form in the Name of the Trinity: The Reason is equally strong for Persons to be Baptiz'd by a Lawful Minister, who were only before Wash'd (tho' with the Form of Words in the Name of the Trinity) by Unauthoriz'd Hands, and fuch as Act in opposition to Episcopacy it self: With these latter Prophane Washings; the Ancient Church was not Exercis'd; she never had them under her Consideration; and therefore a Declaration, as before supposed, could not be founded on the Judgment and Practice of the Catholick Church. But 'tis time for me to Conclude.

6. XXVII. I humbly Hope, I have prov'd, that the Church has made fuch Articles, Canons and Rubricks, as do by necessary Consequence Null and Void Unauthoriz'd Baptisms; - the Consequence of this Nullity is, the necessity of Epifcopal Baptism to those who have been so Invalidly Baptiz'd; --- to Disprove this our Author must enter into the Merits of the

the Cause, whether he will or no; because it is affirm'd, and endeavour'd to be proved by the Author of Lay-Baptism Invalid, that Christ's Institution Nulls Unauthoriz'd Baptism; and now further, that the Church's Laws are made, to enforce our Obedience to the Institution Christ: So that, what Christ's Institution Nulls and makes Void, the Church's Laws do also Invalidate; because they are made to Second the Design of his Institution; the Adversary must either prove, that Christ's Institution does not Invalidate Lay-Baptism; or if it do's, then he must prove if he can, that the Church's Laws were not made to enforce Christ's Institution: This he must do to make good his Undertaking; for throughout his whole Book he endeayours to perswade his Reader, that the Church's Laws do not Invalidate Lay-Baptism. And it is very Observable, that he do's not fo much as attempt to prove this from any One Article of the Church of England; but brings Instances of particular Mens Actions and Opinions, with a Defign to Palm them upon us for the Judgment of the Charch: How fairly he deals with the World by fo doing, let the Unbyass'd Reader judge; and I heartily pray,

68 Dissentets Baptilm, &c.

pray, that Truth may prevail, let who will be its Advocate; and be the Confequences what they will, I shall greatly rejoyce; because they will undoubtedly redound (as I sincerely desire, that this, and all my other Undertakings may,)

TO THE GLORY AND PRAISE OF GOD.

FINIS.

"

ERRATA.

Page 44, line 10. read requir'd. p. 45. l. 3. read, of the Thing.



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CONFESSION, PENANCE,

AND

ABSOLUTION;

Together with the Nullity of

Unauthoriz'd Lay Baptism;

ASSERTED

In an ESSAY;

Occasion'd by the Publication of the B—of S—'s Two SERMONS Preach'd at Salisbury the 5th and 7th of November 1710.

By the Author of
LAY BAPTISM INVALID.

The Second Edition moze cozrect than the former.

Thus faith the Lord, Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your Souls: but they said, we will not walk therein, ser. vi. 16.

LONDON: Printed for HENRY CLEMENTS, at the Half-Moon in St. Paul's Church-Yard. MDCCXIII.

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The PREFACE.

Containing fome

Reflections on the First Sermon, &cc.

been preach'd at Salisbury on the 5th and 7th of November 1710, by the L—— B—— of S——, lays down this as a Maxim, p. 22. That "Whatever Moderation or Charity we may one to "Mens Perfons, we owe none at all to their Errors," and to that Frame which is built on, and supported by them: And therefore I have no need to make any other Apology to this Author for my following Remarks, than what his own Maxim does abundantly furnish me withal.

In reading these two Sermons, one is apt to suspect the Truth of their Title Page; and question how 'tis possible that the B—— of S——should be the Author of them? For who, that knows his L—— p's Christian Compassion, and Disposition to sympathize with those who mourn for the Slain of our Countrymen, our Friends and Relations, —— would take this to come from his L—— p's Mouth, " Even a "devouring War bas made so inconsiderable a Con"sumption of our People, that it is scarce to be dis-

" cern'd, p.15.

Who that has any Experience of his L——p's Moderation and Tenderness for erroneous Consciences, can believe that these following Words concerning the Popish Powder-Plot, were utter'd by his L——p, p. 8. " If so diabolical a Plot, brought so near baving "the most dismal Effect possible, had carried the Pas" tion even to the Deverties of a total Extirmation, so high a Provocation must have excused, "if not quite justify'd the Proceeding. These are the very Words of our Author, without the least Variati-

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on; and the plain Sense and Meaning of 'em is, That if the English Nation had, for the sake of that Hellish Plot, utterly destroy'd and cut off every Papist, without Distinction of Quality, Age, or Sex, so as to leave them neither Root nor Branch among us, which is a total Extirpation: The high Provocation (which by the way, was given but by a very few in comparison to the whole) must bave excused, if not

quite justified the Proceeding.

I'm sure his L——p knows, that natural Religion teaches, and reveal'd Religion confirms this Doctrine, That the Innocent shall not be cut off, or rooted up for the Crimes and Wickednesses of the Guilty; 'tis a self-evident Truth, and needs no Demonstration: How then can it be affirmed, that the Hellishness of a few fiery Zealots Plots and Designs, the high Provocation given by a few harden'd Villains, must have been an Excuse, if not an entire Justification for the Barbarity and Inhumanity of so consummate a Revenge, as the rooting up of Thousands, and ten Thousands of Innocents, who never had, and we may charitably believe never would have had, any the least Share in the Guilt of those flagitious Sinners?

Excess against our fanaticks, who once effected (what those Diabolical Plotters, God be praised, could not compass) the total Overthrow of our Church and Government; if one of those call'd High-Churchmen, had but affirm'd, that the Provocation once given to this Nation by our Anti-Episcopal Enthusiasts (who once murder'd in a most barbarous, and till then, unheard of Manner, Our Royal Sovereign, and destroy'd our most Excellent Constitution both in Church and State, after they had most savagely butcher'd Thousands, who oppos'd their hellish Designs) must have excus'd, if not quite justify'd, their total Extirpation; what a Cry (and that justly too) should we then have had, against such a Spirit of Malice and Re-

venge,

venge; how loudly should we have been then told, that fuch an Affertion favour'd of nothing better, than the Devilish Spirit of Anti-Christ, as being so diametrically opposite to the Temper and Disposition of the Christian Religion! His L-p would doubtless have been one of the forwardest to enter his Protest against so uncharitable, so inhumane a Sentence; and certainly, if 'tis reasonable to believe, that such a total Extirpation of Fanaticks, for the fake of multitudes of their Fraternity, who were actually concern'd in, and at last executed their Diabolical Plots and Contrivances would be deservedly branded by his L-p with fuch black and odious Marks and Characters; How much more should we believe, that his L-p detefts and abhors any Plea of Excuse for fuch a total Extirpation of Papifts, for the fake of a few Miscreants; as is, not only inconfiftent with his L-p's own declar'd and avowed Principle of Moberation, but alfo at least as cruel and barbarous, as inhuman and antichristian as the other Total Extirpation of Fanaticks would have been in all respects whatsoever? There's no Reason to question his Lordship's just Abhorrence of this total Extirpation, fince 'tis fuch a monstrous Degree of Heat and Fury, that it infinitely exceeds and furpaffes that RAGE, which our Writer would * Serm. 2. make us believe fome * shew now-a-days for our Church.

'Tis very strange, that this Writer should first assert, that such a Total Extirpation must have been Excus'd, if not quite Justify'd, and then immediately to add, "But our Religion teaches us milder things. Either the total Extirpation he speaks of must not have been Excus'd; or if it must, then our Religion does not teach us milder things: For if our Religion teaches us milder things than such Total Extirpations; then it will follow, that such Total Extirpations are Breaches of the Precepts of our Religion; and if so, then how can their Excusableness be consistent with that Holy and Pure Religion, which admits of No Excuses for

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wilful and deliberate Sins? Much less does it allow of fuch Excuses for Sin, as are so Cogent and Strong; as to leave no Room for a just Reply to them; it may be ask'd, Whether that Excuse which our Author here speaks of, is not of that fort? for he tells us, That the Diabolical Plot, &c. must have Excus'd the Total Extirpation. Therefore, if it must have Excus'd, &c. there could have been nothing justly said to the contrary; for what must be excused, has Reason for its Excuse; and there's no contradicting of Reason. Some Papifts, while they acknowledge the religious Obligation of Oaths and Covenants, do at the same time affirm, That no Faith is to be kept with Hereticks; and I would fain know, whether it is not as corrupt a Piece of Popery, to acknowledge, that our Religion teaches us milder things than total Extirpations and at the same time to affirm, that such an Extir-pation must have been excus'd, if not quite justified?

In Page 9. Our Author would make us believe that his L-p teaches us what is the Ellence of our Constitution of Government, in these Words: "The Effence of our Constitution lies in this, That " the Legislature is in the King with the two Houses " of Parliament, but the Execution of the Law is singly in the Crown. I shall industriously avoid concerning my felf with State Politicks, they being utterly foreign to my present Design; but this I must observe, that this pretended Description of the Essence of our Constitution is so indeterminate and indefinite, that nothing of the true Nature thereof can be learn'd from it; fince it neither determines what is the Original Foundation of the Legislature, whether the King, or the two Houses of Parliament; nor, if they be suppos'd by him to be co-ordinate, how this Equality came first into Being. And as to the Execution of the Law, its " being singly in the Crown, does not give us any the least Idea, whether this Prerogative of the Crown, was ever receiv'd from any other human Authority fuperior to that of the Crown, or whether tis an Indea pendent

fuch superior Authority whatsoever. So great a Latitude is there in this Account of what he calls the Essence of our Constitution, that we may reasonably ask this Question, whether it will not serve for any Turn, and suit to any Scheme of Politicks, which some may have Occasion to apply it to?

In Page 10. Our Author lays this down for a Maxim. viz. " In all Relations where the Foundation is taken away, the Relation and Obligation arising out of it, " are destroy'd. Then he would seem to apply the Maxim thus, " The Relation of Children to a Parent, erifes out of his conveying Being to them; but if he " goes to destroy that Being, they are acquitted when " they defend themselves. But what is this to his Maxim? Is the Foundation of their Relation to their Parent taken away? Is their Relation to him now destroy'd? Are they no more his Children? And after this Defence Twhich by the way, must not be a Defence contrary to Law are they for ever absolv'd from any farther Duty to fuch Parent? This is what one would have thought he was going to determine, by laying down fuch a Maxim. But nothing like this has he exemplified between Children and their Parents. - And indeed how is it possible that he should? For the' the Relation of Children to a Parent arises out of his having been once the instrumental Cause of their Production; yet this Foundation can never be taken away fo long as the Children live: For let the Parent be never so cruel and barbarous in his Attempts to take away their Life, yet still the Foundation remains untaken away, because, it cannot upon the Account of his Cruelty, be truly faid, that he never was the Cause of bringing them into the World; 'tis certainly true that be was, and therefore they are as certainly his Children still; and confequently the Foundation not being actually taken away, the Relation must still remain good and firm. But farther, the Foundation of the Duty of Children to their Parents, lies in this, that Parents are always from

from the Beginning, the Childrens natural Superiors; That God by the Laws of natural and revealed Religion, does always bind Children to their filial Duty, and all Nations, both civil and barbarous, have Laws and Customs that oblige them to it; and I will agree with him, if his Maxim can possibly be apply'd here, that when all thefe foundations shall be utterly remov'd, then all the Obligations of Children to their Parents, will confequently be destroy'd: When it shall be true, that Parents are not always from the Beginning, the natural Superiors of their Children, when it shall be certain, that God does require no Duty from Children to their Parents; then, and not till then, can the Obligation be defiroy'd; because then, and not till then, will, or can, the Foundation of the Obligation be taken away. But this will never come to pass, as long as there shall be Parents and Children in the World; and therefore, it will never come to pass, that Children can be acquitted from that Dury which they owe to their Parents.

I might here reflect on those Assertions in Pag. 10, 11. where we are told, That "The Rights of our Princes" arise out of our Legislature, and that the Law cre"ates the Prerogative, as if the Crown was not always possess'd of some Prerogatives, for which it was

never beholden to any human Law whatfoever.

But this, and many other Passages in almost every Page of the first Sermon, which deserve to be reflected on, I leave to Persons of more time and Leisure; they being things foreign to my main Design, which 'tis

now high time for me to profecute.

N. B. I had Thoughts of adding many things more concerning Absolution, Confession, and Penance in this Second Edition, than were in the First; but other important Business hinder'd my finishing them time enough to be publish'd herewith; and therefore I reserve them to be published by themselves when I have more Leisure, and thereby I shall better please those who have the First Edition.

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Sacerdotal Powers:

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Necessity of Confession, &c.

CHAP I.

Remarks on our Author's View of what he calls our Holy Religion.

N the fecond Sermon on the 7th of November, p. 20, &c. our Author gives us a short View of what he calls Our Holy Religion, in Opposition to the Corruptions of Popery. And it is very observable, that in all that View, he does not once shew us the Divine Right of Bishops, and their Independency on the See of Rome, in oppofition to the Pope's pretended Supremacy over all Bishops: This is one Part (and a very necessary one too) of our most Holy Religion, and very Destructive of Popery, and yet he leaves it out of his Plan of our Religion: Whether he omits it, because it is directly opposite to the Pretences and Usurpations of the feveral Teachers among our Sectaries, I shall not determine; but this I am fure of, that if he had inferred it, his Short View would have been more proper for his L-p to be call'd the Author of it.

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6. II. The next Observation I shall make on his Shore View, is, that he represents it as a part of our Religion, that we " Reject all the Contrivances of Par-" dons. Now, what he means by " all the Contri-" vances of Pardons? every body is not agreed; some will have it to fignify, only all the Popish Corruptions of that Power, which Christ gave to the Spiritual Governors of his Church, to Pardon and Absolve Penitent Sinners; and certainly, if he means only the Popish Corruptions of the Power to Pardon; then, to be fure me do reject them. But others will have it, that our Author's Words should have been definite and particular, fo a to have diffinguish'd the Corruptions, from the Authority and Power of Pardoning and Absolving; that so we might have discover'd, whether he rejected the Corruptions only, and retain'd and afferted the Power of Pardoning Penitents, or no; this they fay he has not done; and therefore 'tis question'd, whether he does not esteem all Sacerdotal Pardons to be but a Contrivance of Popery, and give them the Name of Contrivances, and for that Reason, because they are Popish Contrivances, say that we reject them? But let the Defign of this Expression be what it will, to fay that we reject all Contribances of Parbons, without making any Distinction, or Exception whatfoever, is without Excuse; for, Did not Christ give to his Apostles and their Successors the Power of Pardoning, when he faid to them, Whofesoever Sins ye remit, they are remitted? And is not this One Contribance of Parbon, viz. Our Lord's own Contrivance? Has not the Church in all Ages carried on this Contrivance, by constantly Exercising this Power? And is it not matter of Fact, that our Church, whose Religion this Writer would feem to give us a View of, does continue to support and uphold this Contrivance of Pardons? When his L-p was Ordain'd and receiv'd into the Order of Priefthood, did not the Bishop who Ordain'd him (as our Office

Office of ordering Priefts directs) convey to him this Power, when he authoritatively told him, Whose Sins thou dost forgive, they are forgiven? And does not his L-p now he is a B-p, do the fame to all Priests whom he Ordains? And thereby propagate and hand down to Posterity this Contrivance of Pardons? Nay further, to shew that all this is not bare Form and Ceremony, is it not notorious (and who but the wilfully Blind can be ignorant of it!) That this Contrivance of Pardoning Sinners is actually put in Execution by the Priests of our Church? 1. In the Absolution that immediately follows the daily Confession of Sins in our Morning and Evening Service. 2dly, In the Absolution that immediately follows the Confession in the Communion Service; and adly. And very exprestly and particularly, with abundance of Authority, in the Visitation of the Sick, in these very Words;

"Our Lord Jesus Christ, who hath left Power to his Church to Absolve all Sinners who truly

"Repent and Believe in him, of his great Mer-"ey forgive thee thine Offences: And By his

" Authority committed to me, I ABSOLVE " thee from ALL THY SINS, in the Name of

" the Father, and of the Son, and of the Holy

" Ghoft. Amen.

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Is not all this true? And is it not carrying on our Lord's Bleffed Contrivance of Pardons? How then can our Author tell the World that we reject all Contrivances of Pardons; And affert this in the Name of a B--p of our Church?

§. III. But to proceed —— In p. 21. it is faid very truly, that "We give our Assent to Divine" Truths, because we are convinced that they came from God. But then he adds, "without receiving any thing implicitly because a Priest, tells us of a Tradition for it." Here it may be questioned, B 2

whether our Priest-Haters, especially some of the Ignorant fort, will not pass over the Word [Implicitly] and roundly affirm from hence, that the Traditions of the Priests are of no value, and that their Testimony concerning Divine Truths, is utterly useless to the Christian Church? We have People among us who despise all Ecclesiastical Tradition, because they reckon it Popery; And tho' our Author has no Delign to encourage them in this Error, yet still they are very apt to catch at every thing, that a Man of any Reputation fays against Tradition, tho' guarded with the greatest Care and Circumspection. — And therefore, I must put such in mind, that it is the Priests Tradition which hands down to us inviolably, the Canon of Holy Scripture. That it is upon the Priest's Testimony, that we are convinc'd, that the Sacred-Books were written by those pery Authors whose Names they bear. That PRIESTS are the only fufficient, and credible Witneffes of this Tradition, because the Books were Originally committed to, and have ever fince been, in their peculiar Custody, and therefore we must have some Faith in their Conveyance of this Tradition to us; and without this Faith, we can never attain to a right Belief of what is the Canon, and who were the Authors of the Holy Scriptures; and consequently, not to a Rational Assent, to all the Divine Truths contain'd in those Sacred Writings. Nay, farther, those who are not skill'd in the Original Languages of those Divine Writings, and how great is their Number! must be beholden to the Priests; nay, they must, as we say, pin their Faith upon Priests Sleeves, before they can so much as have any notice of, much more affent to the Sacred Truths contain'd in them; for 'tis from the PRIESTS that we have our Translations of those Sacred Repositories of Divine Truth; and what is yet more, even the right Sense and true Meaning of the Controverted Texts of the Holy Scripture, is only to be obtain'd

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by the Priests Tradition of what was always receiv'd by them, for the True and Genuine Interpretation of those Disputed Texts. For Example, 'Tis by their Tradition that we are determin'd, that all those Texts which are Controverted between us and the Antipædo-Baptists, do authorize and require Infant Baptism; that those Texts which are Disputed between us and all Sectaries concerning Church Government, do unavoidably establish the Divine Right of Episcopacy; and laftly, to name no more, 'tis by this Tradition of the Priests, that we are brought to receive the first Day of the Week instead of the seventh, for our Chriftian Sabbath — These are Divine Truths which we receive, because the Priests tell us, (and we cannot justly deny it) that they have Traditions for them; and I Challenge any one, to shew us a better and safer Rule for our Conviction, in things of fo necessary, and Now (without this Rule) of fo Disputable a Nature. Daily Experience teaches us, that if we would not be wholly Sceptical in Religious Matters; if we would not fet up for Despisers and Scorners of all keveal'd Religion, we must first or last receive many things because the Priests tell us of Traditions for them.

5. IV. Next, in the same Page, we are told thus; "We repent of our Sins by confessing them to God, by mourning for them, and forsaking them. But do not think that God has commanded us to tell them to a Priest, to submit to his Arbitrary Pe-

" nance, and to rely on a basty Absolution.

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Here we see it is represented as a part of our Religion, not to confess our Sins to a Priest; and certainly, if we may reject all Contrivances of Pardons (as we have been told we do) there's no need for such a Confession: And then Penance for Sin enjoyn'd by a Priest, whether Arbitrary or not, will be utterly unreasonable to be submitted to; for, where there is no Power to Absolve, there can be no Duty or Obligation

on to Confess; and confequently no Authority to im. pose Penance, and therefore no Duty to submit to it when impos'd. The Enemies of the Christian Priest. hood will gladly hear, that God bas not commanded us to tell our Sins to a Prieft, grant 'em but this, and they will draw the Inference, That Priefts bave no Power to Absolve Sinners; and consequently that their Absolution, whether Hafty or more Deliberate, is not to be rely'd on. If this be receiv'd as true, then it may be ask'd, whether many Ignorant, tho' well meaning People, will not pronounce all Prieftly Absolution, all Confestion of Sins to a Priest, and all Submission to Ecclefiaffical Penance for the Mortification of Sin, to be but meer Impositions and Inventions of corrupt Popery, and nothing else but Priestcraft and Spiritual Tyranny ? We find by woful Experience, that Men are too much addicted to interpret every thing to the abatement of the Power and Authority of the Christian Priesthood, and to the Banishment of all Ecclefiastical Discipline out of the World. The Disease is now become Epidemical and Infectious, especially among us of the Laity: And therefore I think it highly necessary that some Remedy should be apply'd, and in order thereto shall endeavour to prove,

First, That the Great Author of our most Holy Religion, Christ Fesus, has given the Power of Pardoning and Absolving Sinners, to the Bishops and Priests of

his Church, to the End of the World.

Secondly, That his giving this Power to the Priests, says an Obligation upon Men under several Circumstances, to tell or confess their Sins to them, that they may receive the Benefit of their special and particular Absolution. And,

Thirdly, That Men are bound to submit to their Lawful and Prudent Injunctions, which they shall lay on them by way of Penance, for the Mortification of

their Sins.

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CHAP. II.

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Of Sacerdotal Absolution.

S. L A ND First, That Christ has given this Pardoning and Absolving Power to the Bishops and Priefts of his Church, is abundantly evident, 1ft. From his Promise to his Apostles before his Crucifixion, "What soever ye shall Loose on Earth shall be "Loosed in Heaven, St. Mat. xviii. 18. And, 2dly. From his actually conferring this Power on them after his Resurrection, when he Appear'd to them, and first made them Dis own Repalentatives, saying, As my Father hath sent me, even so send I you, St. John xx. 21. When he had hereby authorised them to fend others vested with their Apostolic Authority, as his Father had fent him to confer his Apoltolic Authority upon them, " Then He Breathed on them, and " saith unto them, Receive ye the Holy Ghost; Whose" soever Sins De Hemit, they are Hemitted unto
" them, and whosesoever Sins ye Retain, they are Re" tained, ver. 22, 23. In these Words 'tis plain, that the Authority of Remitting Sins which Christ gave his Apostles, is more than meerly Declarative, [Whosefoever Sins Be femit: This is the Apostle's Ad of Forgiving by Vertue of Christ's Authority, whose Delegates they are. And this All of theirs is Effectual, and really conveys the Pardon pronounc'd, and infures to the Penitent the present Certainty thereof, as much as if Christ himself had pronounc'd it; for our Lord fays positively Thep are Remitted, they are Pardon'd and done away. And the fame he fays concerning the Apostle's Power, to retain Sins, that when they do retain them, They are Retain'd, they actually remain bound upon the Impenitent Sinner. These are Judicial

Judicial Acts which have a conftant and never-failing Energy upon their proper Subjects, and do really effect what they express; and this Efficacy is as fure as the Divine Veracity, because Christ, who is God, is the giver of this Authority, he concurs with his Proxy's due Execution of it; and expressly afferts the immediate and present Effect thereof, They are Remitted; They

are Retained.

This Power and Authority, Greater than that of the Angelick Spirits, the Sovereign King and Supreme Head of his Church, gave expressly to his Apostles, bis Vicegerents; and to the end that this unspeakably great Authority might not terminate and expire with their Persons, you see that He sent them even as his Father fent him: For, as his Father had fent him with fufficient Power to confer His Authority on others, EVEN SO our Lord fent HIS Apostles with sufficient Power to confer their Authority on others; otherwise he did not fend them even as his Father Sent him-But they had the Authority of Remitting and Retaining Sins; therefore they were fent with sufficient Power to confer on others their Authority of Remitting and Retaining Sins: Nay, So Extensive and Unbounded is the Duration of this Authority to forgive Sins, that it must continue in the Priesthood to the end of the World; we have our Great God and Saviour's own Word for it; for he positively promis'd These his Apostles, [thus authorized Lo, I am with you alway, even unto the end of the Mozlo, St. Mat. xxviii. 20- i.e. I am with you, mp Apottles, whom I have vefted with a Power of Forgiving Sins, and of fending others vefled by you with the same Power; I say I am with you as long as you shall Live, and then successively so with all other fuch Apostles, and others whom you and they thall fend with this Power of Absolving, and I will concur with you and them in the Execution of this and all other ordinary Spiritual Powers I have given you, (which is the only way of my being with you as Apoftles) files) alway, even unto the End of the World: For, if this Power of Forgiving Sins, which was one Part of the Ordinary Power of the Apostles, were not to be continued throughout all Ages in their Successors, and those whom they should vest with this Authority; then it would follow, that the Ordinary Apostolic Power must cease before the End of the World; and confequently, that Christ would not be true to his Promise of continuing to be with His Apostles to the End of the World: For 'tis impossible to have Apostles without Apoltolic Powers; and therefore, if the Apostolic Power and Authority must cease, Apostles themselves must cease also, and then Christ is not with his Apostles always, even to the End of the Morio, tho' he gave his facred Word for it, that he would be always with them. This is fuch a blafphemous Affront upon our Saviour's Faithfulness, and such a Contradiction to his infallible Promise, that it ought to be abhorr'd and detefted by all Men. And therefore, as long as the World shall last, Christ will be present with Apostles; as long as he is present with Apostles, there must be Ordinary Apostolic Powers, and as long as there Thall be ordinary Apostolic Powers, there must be the Power of Remitting and Retaining Mens Sins. which is one of those Ordinary Powers: That is, this Power must be in the Apostles, and their Successors the Bishops, and such as are, and shall be Ordain'd by them for this purpose, to the End of the World: i. e. the Priefts of the Christian Church, have a Power of pardoning and absolving Sinners in Christ's stead to the End of World.

6. II. Ohj. 1. The avow'd Enemies of this Great Prerogative of the Christian Priesthood, will doubtless
Object, That the Authority of pardoning and absolving Sinners, given by Christ to his Apostles, was an
extraordinary Gift for the Exigencies of the infant
State of the Church, as the Power of working Miracles

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cles was; that it was no ordinary Part of the Apostolick Power, any more than that of working Miracles, and that consequently, tho 'tis true, That the Aposties and their Successors, do convey to others the ordinary Powers Apostolical, yet 'tis as true, that they do not convey thro' all Ages, the extraordinary Powers Apostolical, because we see they have not convey'd the Power of working Miracles, which is ceas'd; and therefore they cannot convey to others the Power of absolving Sinners, because this Power was also an ex-

traordinary Apostolic Power.

Inf. To which I answer: Not to enumerate the particular extraordinary Powers wherewith the first Apolities were endow'd by the plentiful Effusion of the Holy Ghoft. - This is certain, that those Powers which Christ gave the Apostles before his Ascension, and which would be always necessary to be exercis'd for the Supply of the continual Ordinary Spiritual Exigencies and Necessities of the Church, during its Militant State; I fay, 'tis certain, that those Powers are the Ordinary Apostolic Powers, which were to be convey'd by the Apostles and their Successors the Bishops, whofly and entirely; i.e. all of them to the Bifhops; and partially i. e. some of them to other inferior Officers, as Priefts and Deacons, for the continual Supply of those ordinary spiritual Wants of the Church, to the end of the World .-- Now, that the Power of Remitting Sins, is one of those ordinary Apostolic Powers, is plain; because, the Members of the Church in all Ages, stand as much in need of this Remission of Sins as ever they did, even in the Days of the Apostles themfelves; for there is no Reason can be given for the Necessity of such a Remission in the first planting of the Church, which will not equally hold good for the Necessity of the like Remission in all the After-Ages of the Church: During our Warfare with the invisible Powers of Darkness, there will be Sinners in the Church; and as long as there shall be Sinners, there will be a Ne. cessity

cessity for the Restoration of Penitents by Priestly Abso. Intion, if ever there was any Necessity at all for fuch a Restoration of them; and we see that Christ himself once thought there was fuch a Necessity, by his giving fuch 2 Power to his Apostles. If it be said, that God has promis'd Pardon to the Penitent, and therefore they may reft affured that God will pardon them without the Priest's Absolution. The Answer is, That his Promife was as fure in the Apostles Days, as 'tis now; and vet our Lord would notwithstanding vest them with his Power of Absolution; and Men were bound, in many Cases, to fue to them for it; otherwise our Lord would not have given them fuch Power. This Obje-Stion was as strong against the Primitive Christians applying to the Priefts for Pardon, and against the Priefts' remitting their Sins then, as it is now: But the Truth is, it was not in those Days a just Objection at all, as is evident by our Lord's granting fuch Power to Men, and therefore 'tis no just Objection now, fince Mens Necessities are still the same. God may doubtless pardon such Penitents as cannot obtain, and yet do not neglett or contemn the Priestly Absolution; But then it ought to be remember'd, that he has never granted any Pardon, but by the Intercession of the great Mediator Christ Jesus; that under the Patriarchal and Mofaic Dispensations, his Pardons were convey'd by the instituted Means of Priests and Sacrifices. and Burnt-Offerings, made by them, as Representatives of that great Mediator. - And that under the Chriftian Dispensation, the same Mediator has appointed his own Representatives, to convey in his stead, God's Pardon to Penitents; and therefore the Despifers of this Power have no Claim to his Promife, fince they cannot fairly be call'd true Penitents, who despise and reject any one Institution of God. And that this of the Prieftly Abfolution is fuch an Institute as is binding and obliging in all Ages, is plain from what has been faid above; viz. That 'twas an ordinary Part of the Apo**ftolic**

stolic Power, because equally as necessary to be exercised now for our spiritual Benefit, as it was for theirs in the first Ages of Christianity. And this the Aposteles and their Successors, in all Ages and Places, have confirmed to be true, by constantly conferring this Power on others, and their Execution thereof to this Day, without Interruption; and our Church in strict Conformity to them, does both confer and execute this great Power, as I have before observed.

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6. III. Obj. 2. It is objected by others against the Power of the Priest's Absolution—That the Apostles were endow'd with a miraculous Gift of discerning Spirits, and so knew infallibly the Sincerity and Truth of Mens Repentance, and therefore had Authority to absolve Penitents from their Sins, which their Successors now have not, because they are destitute of this miraculous Power of discerning the Thoughts of Mens Hearts.

Anfw. To which it is answer'd, that it cannot be prov'd, that the Gift of discerning Spirits was given to the Apostles, more to enable them to absolve Penitents, than to perform any other Parts of their facred Office, for the benefit of repenting Sinners. But not to enquire here for what Purposes this Gift was beflow'd on Some, we find, that this miraculous Power, even in the Apostles Days, was not always given to every Minister of Christ, who yet had sufficient Power and Authority to convey fuch spiritual Benefits to Men, as were due to them, only upon Condition of their Sincere and bearty Repentance. Thus we find Philip the Deacon had Authority to baptife for the Forgiveness of Sins, tho' he does not appear to have been endow'd with the miraculous Power of difcerning Spirits; at least, 'tis plain that he was not affisted by this Power, when he Baptis'd Simon Magus, Alls viii, 13. without being Infallibly affur'd of the Truth of his Repentance; for in Fact, he was no true Penitent, but a Chear and an Impostor, as his after History shews. This This Baptism would have been effectual for the Forgiveness of his Sins, and his spiritual Sanctification, if he had been truly Penitent, tho' Philip did not Infallibly know that he was fo. This want of Difcerning did not deftroy Philip's Authority to convey Forgiveness of Sins by Baptism, 'twas the Baptised's Fault, if he by his Infincerity and Hypocrify, miss'd of those great Benefits. So the Priests of the Church of Corinth, were destitute of this miraculous Power. when they admitted to the Sacrament of the Lord's Supper, fuch unworthy Communicants, as were not true Penitents, for they eat and drank Damnation to themselves, not discerning the Lord's Body, I Cor. xi. 29, 30. But still their Authority to administer that Sacrament, was effectual to the worthy Communicants; and when Men received no Benefit by it, 'twas owing only to their own Sins, and not to any want of the Commission'd Administrators Authority.

In both these Cases Repentance is necessary; and Remission of Sins is given in Baptism and the Lord's Supper, only upon that Condition: And tho' the Minister hath not an Infallible Knowledge, yet he may have a Moral Certainty of the Repentance, and other Spiritual Qualifications of those Persons, to whom he administers those two Sacraments; provided he, and they, are so just as to do those several Duties which the right Administration and Reception of those Sacraments necessarily call for; and therefore his Authority given him to administer them, remains good and valid.

Thus we see, that this Objection is of no force against Sacerdotal Remission of Sins, by means of the two Sacraments,—and it is of as little Consequence against the Priest's Authority to Pronounce, and thereby to convey to sincere Penitents the Absolution and Remission of their Sins. For even the Great Apostle of the Gentiles, St. Paul bimself, does not appear to have exercis'd this Authority, as endow'd with the miraculous Gift of discerning Spirits; no, we rather find him absolution

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folving the Penitent Corimbian, without this Infallible Knowledge of his Repentance, upon Moral Signs and Tokens thereof, given him by Letters or Messages from the Church of Corinth; and upon Confidence of the Integrity and Honesty of the Relaters of it: For being at Philippi, a City of Macedonia, he heard a common Report, that the Christians of Corinth were guilty of the Sin of Fornication, 1 Cor. v. 1. and particularly, that one of them incestuously rook his Father's Wife; upon which he wrote to them, and commanded them to Excommunicate this incestuous Person, Ver. 3, 4, 5 and 13. which they accordingly did. - In his fecond Epistle, he tells them the Reason of his writing and commanding them fo to centure that notorious Sinner. That he " might know the Proof of them, whether " they were obedient in all things, 2 Cor. ii. 9.". He did not by virtue of the miraculous Gift of discerning Spirits, know their Obedience at that Distance; he wanted a Proof thereof; which they accordingly gave him, by the Infliction of that Punishment on the Offender, which he had commanded; and which Titus upon his Return from Corinth, acquainted St. Paul with, as is plain from 2 Cor. vii. 6, 12, &c. - The Apostle being thus inform'd of the Obedience of the Colinthians, and also of the Sorrow and Repentance of the incestuous Person, writes to them to forgive him, 2 Cor. ii. 6, 7, 8. and to encourage them thereto, pronounces his Absolution himself, tho' at that Distance from them, upon the Credit which he gave to Titus's Relation of that Affair; for fays he, " To whom ye for-" give any thing, I forgive also, &c. in the Person of Fesus Christ, 2 Cor. ii. 10." or by the Authority which I have receiv'd from Jesus Christ. ---- And one Reafon why he would have the inceftuous Person absolv'd, was (as in ver. 7.) " Lest perhaps such a one should be swallow'd up with overmuch Sorrow;" this putting it upon a [perhaps] does no ways comport with any Infallible Knowledge that the Apostle could

could have of the Penitent's Sorrow; for if he had, by a miraculous Gift of discerning, known the true Nature, and certain Effects thereof, he would never have used so doubtful an Argument, but rather have affirm'd politibely, without any perhaps, that the incestuous Person would certainly be swallow'd up with overmuch Sorrow: And fince he was not thus pofitive, it is plain, that he had only a Moral Affurance of the Man's Sorrow and Repentance, given him by the Report of others, whom he efteem'd worthy of Credit; and therefore the Absolution he pronounc'd. was not founded upon any infallible Knowledge that he had of that notorious Sinner's Repentance, communicated to him by virtue of the miraculous Gift of differning Spirits. So that, fince we find one of the Apostles, absolving upon moral Evidence and Proofs of Repentance, without the Affistance of this miraculous Power, their Successors may do so likewise; because they have no less Authority in that respect now, than they had then: For indeed, as there was in those Days no absolute Necessity for such a miraculous Power, always to attend the Apostles in the Exercise of their Authority to absolve Sinners (as is plain from the Example of St. Paul) because their Authority was no Consequent of any such miraculous Gifts, but previous to them, and Miracles were but Occasional and Transient Signs of their standing Authority, which was to remain good by virtue of Christ's Promise of Concurrence with it to the End of the World; and confequently is valid when not fo attefted by miraculous Gifts, which Christ never promis'd them should confantly attend their Ministrations. So in these Days there is as little need for fuch a miraculous Power, always to accompany the Apostles Successors, to discern Infallibly, the Truth of Mens Repentance, in order to their Absolution; because, both in the Apostles Days, and now, with well, and their Repentance, give Evidences of the Sincerity of their Repentance, if Days, and now, Men were, and are still bound to

if they would reap any Benefit from facerdotal Miniftrations; and the want of fuch a miraculous Power, to discern Mens Hearts, could then, and may still, be Supply'd by other Means, viz. By strict Inquisition and Examination into their Lives; and by Tryals, Testimonies, and Evidences of the Sincerity of their Repentance, which if Men refuse to submit to, they can have no Right even to the Benefits convey'd by Baptifm and the Lord's Supper, which none can profitebly partake of without fincere Repentance; and therefore, as the Authority of administring those two Sacra. ments, remains good and valid, without the miraculous Gift of difcerning Spirits; fo does the Power of abfolving Penitents from their Sins .---- And, if after all, there should happen to be an Error in giving Absolution to those who are unworthy of it, there's no more to be charg'd against the Authority of absolving, than there is against the Authority of administring the two Sacraments, when given to unworthy Communicants; the Error is not owing to the Insufficiency of the Authority, but either to the Personal Neglect, &c. of him who ministers, or else to the Hypocrify and Infincerity of the pretended Penitent, or both these together. So that tho', Clave errante, there is no Abfolution; yet when both Priest and People do perform their Duty, the one by Examining, &c. and the other by giving good Testimonies of the Sincerity of their Repentance, Absolution must be good and valid, and can never fail of its bless'd Effects, because the Authority is Christ's, and he as much concurs with it, as he does with the right and due Administration of the Holy Sacraments, which are also Means of conveying to us the Remission of our Sins, upon Condition of true and unfeign'd Repentance.

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I have been thus long in answering this Objection, because I know it has been too much insisted on by some, who ought rather to have defended the Authority

stumbling Block as this is, in the way of ignorant and beedless People, who are carry'd away with the seeming Plausibility of it, and the Greatness of the Reputation of those who have espous'd it.—But I spare their Names, and proceed.

CHAP. III.

Of Confession of Sins to a Priest.

S.I. S.Econdly, I am to prove, That Christ's giving this absolving Power to his Priests, lays an Obligation upon Men, under several Circumstances, to confess, or tell their Sins to them, that they may receive the Benefit of their special and particular Absolution.

That this their Absolution is a vast and unspeakable Benefit to the Souls of Men, cannot be doubted by any one that has Faith in our Saviour's Promise, for he has given us his infallible word for it, That Whofe foever Sins they remit, they are remitted unto them, St. John xxi. 23. Heaven and Earth shall pass away; but his Words shall not pass away, St. Mark xiii. 31. And consequently this his Promise of Forgiveness upon their Absolution of the Penitent, shall never fail. And indeed, who that has but any right Sense of the divine Goodness, can suspect his Performance of what he has To folemnly promis'd, when he also reflects on the fuper-abundant Mercy and Loving-Kindness of the Apoftle and great High-Priest of our Profession Christ Fe-Jus, in appointing Men to be his own Representatives, to supply the want of his personal Presence among us, to be the Means of conveying to us the fame spiritual Benefits, as he himself would bestow on us, if he were vifibly here among us? Now

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Now, it is highly unreasonable to think, that he should constitute such Vicarious Powers, and give his Priefts fuch a mighty Authority to act with Men in his stead, and at the same time require from us no Reverence, no Respect, no Duty, nor Obedience to be paid to himself by our due Application to his Delegated Authority; --- 'tis impossible to be true, that Christ gave His Priefts Authority to forgive Sins for No Purpose, No Benefit at all; this is to detract from his infinite Wildom, by charging him with giving an Authority not to be exercis'd, and confequently not to be Submitted to, por to have any Duty paid unto it, which is a Contradiction; fince where-ever there is Authority, there must be a correspondent Duty owing to it; because where there is no Duty due, there can be no Authority; for Authority and Duty, are so inseparably connected, that one cannot possibly subfift without the other. And therefore, fince he has establish'd this Absolving Power and Authority, we must believe that he expects the Execution of it, and a fuitable Duty to be paid unto it; and if fo, then it must follow, that 'tis the Duty of Men under various Circumstances, to apply themselves to the Priests for the Benefit of their Absolution, and consequently to confess their Sins to them for the obtaining of it; otherwise, the Priest on the one hand, can never absolve particular Persons from their Sins, because he knows not either what he is to absolve them from, or whether they are capable of God's Pardon: and on the other hand, Men cannot rationally beg the Sacerdotal Absolution, nor receive any Comfort from it, by reason of the Priest's Ignorance of their Spiritual Condition, and his confequent Inability to give them any hopes of the good Effects of his Absolution—— and so at this rate, our Saviour's Defign, in giving his Ministers this abfolving Power, must be utterly frustrated and made void, by Mens not confessing their Sins to them; but our Lord gave this Power that it might be put in Execution

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cution upon proper Occasions; and confequently requires Men upon fuch Occasions, to feek for the Benefit of it by a fincere Repentance, and Confession of their Sins to his Priefts. But that this may more evidently appear, I shall give some Instances, wherein the Exercife of this Power is, (befides the Benefit of Abfolution) fo extraordinarily advantageous to fome fort of Persons in particular, that it highly contributes to the undeceiving of their Souls, in rescuing them from the Power of fuch dangerous Sins, as without this excellent Help might have plung'd them into everlafting Mifery: And confequently it must be the Duty of fuch Persons at least, to apply themselves to some Discreet and Learned Priest, for the Benefit of Absolution, by a fincere and hearty Confession of their Sins to him. And,

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6. II. First, A due Exercise of this Absolving Power, has a natural Tendency, and is a most prevalent Means, to preferve and rescue from Black Despair, and the Dreadful Consequences thereof, Those poor Dejected and Disconsolate Wretches, who fancy that they have fin'd themselves beyond the Power of God's Mercy, or at least, that he will not accept them to Grace and Pardon. This miserable Condition of such fort of Men, is often an Effect of their Ignorance of the true Nature of their own Sins, and of God's readiness to pardon such Sinners as they are; and hence they are discourag'd from the Prosecution of their Duty, and at last neglect even all the means of Salvation. But out of this fad and deplorable Condition, they may be deliver'd, by fuing for the Sacerdotal Absolution; Because the Priest by a due and just Examination of their State, can discover such Signs and Tokens of the Truth of their Repentance (even better than they themselves can do) as to encourage them to trust in God's pardoning Mercy; to arm themselves with a Divine Faith in his Goodness towards them in particular; to lay afide their Fears, and Despondencies; and to proceed with Christian Courage and Resolution, in the discharge of their several Duties; and all this they will be the more effectually perswaded to, when they find by Experience, that God's own Ambassador, and Representative, after a fair Trial of their Spiritual State, is so well satisfied therewith, as in God's stead. and in his Name, to pronounce their Absolution: -For, from hence they are convinc'd, that God's Minifter (who has no other Interest in View than the Salvation of their Souls) esteems them to be such Penitents as he himself has promis'd to accept, because, if he had any Reason to think to the contray, he would never have prefum'd to pronounce their Pardon. This gives them right Notions of themselves, and of God's Threats and Promises; so as to enable them to confide in his tender Mercies; and henceforward, to run with Cheerfulness the way of God's Commandments. But how all this should be effected, without the Confession of their Sins to the Prieft, is inconceivable; fince without his Knowledge of their Sins, and of what they have done, or refolve to do by way of amendment, he can have no Notion of the Truth of their Repentance; nor confequently give them any encouraging Hopes of God's Mercy; and then to be fure he can never fafely venture to absolve them from their Sins. But it is certainly their Duty to get rid of their Distrust of God's Goodness, and to possess themselves of such Notions of his Mercy, and their own Capacity to receive it, as may free them from the fad and deplorable State of Despairing Sinners; and therefore 'tis their Duty to profecute all fuch Means as are contributary thereto, among which, this of Confessing their Sins to a Wise and Discreet Priest, for the obtaining of his Absolution, is the most effectual and prevalent, under their sad and melancholy Circumstance. And for this Reason, our Church in her first Exhortation before the Communion, advises, (and such advices from Superiours, are justly

justly interpreted for Commands) in these Words; " Let him come to some Discreet and Learned Mini-" ster of God's Word, and open his Grief; i. e. declare to that Minister his Sins, which are the very Essence of his Grief, so far as to fling him almost into Despair, by disquieting his Wounded Conscience; let him then open this his whole Grief; " That by the Ministry of " God's Word, he may receive the Benefit of Ablo-" Iution, together with Ghostly Counsel and Advice, to " the quieting of his Conscience, and avoiding of all " Scruple and Doubtfulness. And in one of her Rubricks in the Office for the Visitation of the Sick, she commands the Priest to move the fick Person. " make a special Confession of his Sins, if he feel his " Conscience troubled with any weighty Matter; and that after fuch Confession, " The Priest Shall Absolve " bim, if be bumbly and beartily defire it.

§. III. Secondly, A due Exercise of the Priest's Power to absolve and retain Sins, is a most powerful Antidote against Presumption, and an effectual means to rescue and preserve Men, from the Damning Sin of trusting falsly in God's Mercy, while they live in wilful unre-

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'Tis a fad and melancholy Truth, that abundance of Men are so conceited of their own Righteousness, because they do some things that have an appearance of Goodness, and it may be are really beneficial to other Persons; that notwithstanding their living in the most destructive Sins, they lay claim to Eternal Salvation, and never doubt the Happiness of their future State, but say to themselves, Peace, Peace, when there is no Peace; and so at last incur the danger of Perishing for ever in this satal Delusion. And the Cause of such their miserable Condition, may justly be said to arise from hence, that they are destitute of True and Faithful Monitors, and are never rebuked for their particular Sins: But when Men have a true Sense of the Sa-

cerdotal Power of Absolution, and apply themselves diligently to receive the Benefit thereof, then the Cause of their Delusion is presently removed, because the Priest by his strict Enquiry into their Qualifications for Pardon, puts them in mind of such things as they never thought of before; and by the Exactness of his Examination, their Sins which they formerly disregarded, are now brought to their Remembrance, and they acknowlede and bewail their Guilt. Thus their false Considences in their own partial Righteousness, which they were so full of before, are now removed, and they no longer presume on God's Mercy, while they live in the Commission of wilful Sin.

But this is the bless'd Effect of their suing to the Priest for the Benefit of his Absolution: And when they do seek for it, it will be unavoidably necessary for them to confess their Sins to him, because without their Confession, he can never determine whether they are qualify'd or no, for so great a Comfort; he can never discover to them the false Ground of their unwarrantable Trust in God's Mercy, nor teach them wherein they have been particularly guilty of that dreadful Sin, and so cannot rescue them from the dangerous Consequences that must necessarily follow their Commission of it, without a fincere and hearty Re-

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It is not enough to fay, that all this may be done by a due Attention to the preaching of God's Word,—for how many Thousands are there, who are so very Ignorant, that they can hardly apply any thing that is faid to 'em in Sermons, to their own particular Circumstances? And for those that have more Knowledge, and can make due Applications of what they hear, how often may they attend Sermons, and yet never hear their particular Sins, and the Guilt of them press'd home upon their own Consciences? And indeed, how is it possible for Preachers to reach every individual Man's Sins, and all the Circumstances of them.

them, only in publick Sermons? Doubtless God gave them the Power of Absolving, that they might have a neafer access to Men's Consciences, than they can have in publick; that they might more effectually be enabled to fave Men from their more close and fecret Sins, by a more intimate and particular Cognizance of them, and a more immediate and distinct Inffruction relating to them, than can possibly be given in General Discourses before a whole Congregation: --- And therefore our Church, in one of her Rubricks, in the Office for the Vification of the Sick, requires that the Prieft "Shall Examine, whe-" ther the fick Person repent him truly of his Sins. Surely this Examination does not confift in a bare asking him whether he does truly Repent; the Defign of the Church can never be answer'd by putting such a fingle, and general Queltion to the Sinner, who no doubt will reply in as general Terms, that he does truly repent. — Can it be just to call this an Examination of his Repentance? And is it reasonable to believe, that the Priest can, upon any good Foundation, treat every fuch Respondent, as a true Penitent? When Experience daily demonstrates, that many such Ignorant Wretches will tell you, that they Repent of all their Sins, tho' at the same time, they know nothing of some particular grievous Sins which they have been guilty of, and confequently cannot be faid to Repent of them: For the Truth of this I appeal to those Reverend and truly charitable Priests, who have in good earnest examin'd the Repentance of some poor Creatures upon a Sick-bed, and have been oblig'd with great Pains and Industry to fearch the Consciences, and to inform the Judgments of fuch Perfons. before they could make them sensible of their Sins, and of that true Repentance which God requires for them. - Our Church then defigns by this Rubrick. That the Priest shall not fatisfy himself, by barely asking the fick Person in general Terms, whether he

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of Th Truly repents him of his Sins; but that he should Examine, i. e. search and try his Repentance, that he may preserve him from that eternal Misery which is due to the Impenitent: And this can never be done to any purpose, without making the Sinner sensible of his Offences, by putting such Questions to him as may oblige him in Answer, to acknowledge his particular Sins, that the Priest may have some competent Knowledge of the Truth of his Repentance, and consequently communicate to him such Spiritual Blessings, as God has authoriz'd him to administer to True Penitents, among which, that of Sacerdotal Absolution is doubtless one of the greatest, since God himself has promis'd to confirm it, to all those who truly repent them of their Sins.

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6. IV. Thirdly, Another great Benefit which Men receive from a due Exercise of the Priest's Power to Absolve and Retain Sins, is, that Notorious Sinners who have been Excommunicated from all the Spiritual Privileges of Christ's Church, are hereby restor'd to all those Blessed Advantages, by being receiv'd again into the Number of the Faithful. Some Men may make as light as they please of the Power of Excommunication; but others who have a right Sense of Things, do know, that when 'tis justly Executed, tis the most dreadful Punishment that can possibly be inflicted on those Souls who are not finally confign'd to Eternal Torments; 'tis in our Saviour's Language, the putting of a Man into the State and Condition of a Heathen and a Publican, and thereby making his Company to be as much derefted and avoided by Christians, as the Conversation of Heathers and Publicans was by the ancient Jews; 'tis the Retaining and Binding of his Sins upon him: And in St. Paul's Dialect, 'tis the Cutting him off, i. e. from the Church, which is the Family and Houshold of God, and the delivering him over unto Satan, and confe-

confequently to the Power of the reft of the Apostate Angels. This Authority of Binding and Retaining Men's Sins, was given to the Apostles and their Succeffors, and fuch as they should vest with it, by Christ himself; for says he, Whatsoever ye shall bind on Earth, shall be bound in Heaven; and whosesoever Sins ye retain, they are retained. Which is not only a Grant of Authority, but also a Promise of Ratifying and Confirming in Heaven, whatfoever should be justly Executed on Earth by Virtue thereof; which makes the Case of justly Excommunicated Perfons, to be so miserable, that God himself, Binds their Sins on them, (when the Priest retains them) and will by no means Absolve them, without their Repentance and due Application to obtain the Sacerdotal Remission: For, fince God's own Representative has justly Bound their Sins upon them, the Divine Veracity has engag'd that they shall be Bound also in Heaven; and therefore, God himself will not alter the Sentence, so long as the Delinquents lie justly under it: And they are justly liable to this Condemnation, till they Repent, and fue for the Prieftly Abfolution; because, without Repentance, there is no Pardon for Sin, and while they obstinately refuse to fue for the Priest's Remission, their Sins are still retain'd, because not Absolv'd by the Priest; and consequently God, who concurs with the just Sentence of his Priefts, does continue to Retain their Sins.

Hence we see, how necessary 'tis for such notorious Sinners to sue for the Sacerdotal Absolution, that they may be loos'd from those Sins for which they were Excommunicated, and so receiv'd again into the Communion of the Church, and consequently into God's Grace and Favour. But this they cannot obtain, without so consessing their Guilt, as that the Priest may be sensible of their Repentance; and he can never have any Notion of their Repentance, if they do not make known to him their acknowledgment of their Guilt;

fo that, they must express their Repentance by Confessing to the Priest their Guilt; and consequently they must in that Confession, acknowledge to him the Sin or Sins of which they confess themselves Guilty; — and therefore 'tis the Duty of such Excommunicated Persons, to confess those Sins to the Priest for which they were cast out of the Church, that they may, by Virtue of his Absolution, be loos'd from them, and receiv'd again into her Fellowship and Communion.

V. In the Mofaic Dispensation, the power of determining the Legal Cleanness or Uncleanness of Perfons and Things, was committed by God himfelf to the Priefts, to perigure that more Spiritual Authority, which he afterwards gave to all Christian Priests to Abfolve and retain Sins: Thus 'twas the Jewish Priests Office to Examine the suspected Leprous Perfon, and as he found his Plague, to pronounce him either Clean, or Unclean, Levit. xiii, 14. But the supposed Leper was to be brought to the Priest, and to fubmit to the ftrictness of his Search, and Scruting into the Nature of his Scab: Even fo, 'ris the peculiar Office of the Christian Priest, to Examine the Spiritual Leper, in order to the pronouncing of him Spisitually Clean, or Unclean; i. e. in order to the abfolving of him from his Spiritual Leprofy, his Sins, or else to retain them, till he has given sufficient Proofs of his Repentance. This necessarily infers, that the Sinner must submit to the Priest's Examination of his Conscience; and consequently, that he must confess the State and Condition thereof to the Prieft, in order to his Purification.

The first Converts to Christianity, were so sensible of this Duty, that 'tis recorded of them in the sacred Oracles, that "Many who believed, came and confessed and shewed their Deeds, Acts xix.18.—— And Sapphira, the Wife of Ananias, persisting in her Hypocrisy, and not

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acknowledging her Sin to St. Peter, when he charg'd her faying, " Tell me whether ye fold the Land for fo much, Acts v. 8. was punish'd with an immediate miraculous Death, as well for not confessing her and her Husband's Sin, as for the Sin it self; the Punishment of which she might have escap'd, if she had but repented and confess'd her Sin to St. Peter when he requir'd her.

6. VI. Fourthly, The last Circumstance I shall mention, wherein Men ought to confess their Sins to a Prieft, is that of Sickness: --- And for this, the Holy Ghoft, in the General Epiftle of St. James, cap. v. 14, 15, 16. commands us thus; " Is any Sick among you? " Let bim call for the Elders of the Church, and let " them pray over bim, anointing bim with Oil in the " Name of the Lord: And the Prayer of Faith Shall " fave the Sick, and the Lord shall raise him up; and " if he have committed Sins, they shall be forgiven 4 bim: - Confess your Faults one to another, and " pray one for another, that ye may be healed: the ef-" fectual fervent Prayer of a righteous Man availeth
" much.—— And then in the 17th Verse he gives an Inftance of the Efficacy of Elias the Prophet's Prayer. What I shall say as to this Command of the Holy Ghoft, will, I doubt not, be call'd Popery, as many of the Essentials of Christianity are call'd by the Libertines and Latitudinarians of our Age, which has a mighty Effect upon some ignorant People, who do not fee into the bottom of those Revilers Defigns .----But let them fay what they will, this Passage of the Holy Scriptures requires fome Now Neglected and Despis'd Duties, which the primitive Christians, long before Christianity was corrupted by the Innovations of Popery, thought themselves oblig'd in Conscience to perform; among which, this of Confession of Sins to a Priest was one; and the Unction of the Sick with Oil, was another; the Benefit of which Anointing.

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with respect to the spiritual Design thereof, is certainly as necessary to us now, as it was to those in the pureft Ages of Christianity; and so our first Reformers thought, who retain'd this Apostolic Rite and Ceremony in our English Liturgy, in the Reign of King Edward the VIth. But that the Reader may fee, that this Passage of St. James requires the fick Person to confess his Sins to the Priest, let him consult the learned Dr. Hammond's Paraphrase and Annotations upon the Place, and he will find, that the Sick must fend for the Bishop, or whosoever is by, or under him ordain'd, for such Offices as the giving of spiritual Directions and Counsel to enable the Sick to discern his own Guilts; --- that if upon Examination he be found to have committed any wasting Sin, or Sins, 'tis useful that the fick Person first fit himself for, and then receive Absolution from the Bishop, or other Minister ordain'd by him, which is the Sense of the latter Part of the fifteenth Verse; " If be bave com-" mitted Sins, they shall be forgiven him; or, as the " Original has it, " Absolution or Remission Shall be " given bim. And then 'tis added in our English, ver. 16. Confess your Faults one to another: But the King's Greek Manuscript connects these to the foregoing Words, and fays, Confess therefore your Sins one to another; i. e. for that Reason, that Absolution and Remission may be given you who are fick, Confess your Sins one to another. The only thing to be question'd here, is, whether Confessing one to another, fignifies Confessing to the Person who visits the Sick; or whether it means, only acknowledging to our Neighbours our Faults committed against them. --- Now, tho' I will not deny, but that these words may be taken in this latter Sense, because the Acknowledgment of Wrongs done to our Neighbours, and asking their Pardon, and making them Restitution, if we are able, is certainly a necessary Qualification for that Absolution which the Sick is to receive from the Elder or Bifhop,

shop, &c. Yet, that this is not the Only, nor indeed the Primary or chief Defign of the words I must affert, from their immediate Connection to the preceding words, which require the Prieftly Absolution; and this Duty of Confesting one to another, being added with a Therefore, thews the Reason why the Sick must confefs. viz. That he may obtain the Absolution of his Spiritual Vifitor before spoken of; ---- and then to whom the Confession must be made, for this Absolution, is plain by this, One to another; One is the fick Person who is to confess, Another is the Minister of Christ, who is to receive the Confession: For, this Minister is call'd to the Sick for his spiritual Benefit; this Minister is the only Person which the Text Suppofes to be present at the Examination of the fick Man's Conscience; For indeed, it cannot be proper that any other should then be present at so weighty an Enquiry and Scrutiny; this Minister is the only Another Person then prefent, that has Power from Christ to Forgive or Absolve Penitents; and therefore the word Another must be referr'd to the spiritual Elder before spoken of in the Text; and consequently by Confessing one to Another, in this Place, must mean the Sick to the Prieft: This is confirm'd by the following Context, " And Pray One for Another, that ye may be healed." Which still has a Reference to the fick Person and the Elder, and fignifies, that the Minister must pray for the Sick, that he may be Healed; for, as an Encouragement to this Duty of the Minister, and to strengthen both his and the fick Man's Faith, the Holy Ghoft adds " The effectual fervent Prayer of a righteous " Man, availeth much; i. e. the Prayer of such a Man of God, as the Elder before spoken of, availeth much; -in Witness whereof, he, in the next words, gives us an Instance of the Efficacy of the Prayers of Elias, the Authorized Prophet and Man of God, who was a righteous Man; and thereby explains what is meant by the righteous Man before mentioned, viz. A Holy Au-

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Authoriz'd Minister, a Man of God, such as the Eli der or Bilhop, &c. who is call'd to pray for the fick Person. Thus every Part of this Text of St. James, has a necessary Reference to the Elder and the Sick. who calls for him; and therefore, when 'tis faid, Confess your Faults one to another, 'tis meant, that the Sick should confess to the Priest, except the Opposers will have the Prieft to make his Confession to the Sick; for there are no other Persons mention'd to confess, and to be confess'd to. St. Peter in his first Epistle cap. v. 5. commands us thus. " All of you be fubjett one to another; the Context determines the Meaning of this " One to another, by the Persons there spoken of for in the first part of the Verse, the Apostle fays, " Te Younger, Submit your selves unto the Elder;" and then immediately adds, " Tea, all of you be subjett one to another; " that is, all of you Younger beforenamed, be subjett to your Elders above-mentioned; or all of you be subject One (that is the Younger) to Another, that is, the Elder. So when 'tis faid, " Con-" fess therefore your Sins one to another, the Context must determine who must confess, and who must be confess'd to, by the Persons therein mention'd, and they are no other than the Sick and the Elder; and therefore the Sick must confess his Faults, and this Confession must be made to the Elder, i.e. the Bishop or Prieft; or, Confess your Faults One, i. e. the Sick, to Another; i. e. the spiritual Elder. Upon the Whole, when St. James commands us to confess one to another, he means no other, than that we must confess to another who has Bower and Authority to receive our Confession, and that is the Priest, who has the Power of Absolution ; - just as St. Peter's Command, that we must all be subject one to another, means that we must pay Subjection to those to whom 'tis due, i. e. our Superiours.

But to conclude this Head; tho' it should (contraty to all Reason) be allow'd, that the Letter of this

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Command " confess your Faults one to another, related only to that Confession which should be made to our Neighbour, of the Wrongs we have done him; yet ftill it will follow by parity of Reason, that Confession ought to be made to God's Minister; - For, if I must in some Cases, confess to my Neighbour, the Wrongs I have done him, it must be upon this Foundation, that 'tis in his Power to pardon me those Wrongs upon some Conditions, and in some Degree or other; else what need of confessing to him, and why should God enjoin us this Duty; Our Saviour tequires us, that if our Brother trespass against us, and repent, we should forgive him, St. Luke xvii. 3. This thews, that the Wronged have Power to forgive; and this Power of Forgiving, is the Motive and Foundation upon which the Trespasser repents and confesses his Faults to him. From hence arifes this Maxim, That Wrongs committed, must in some Cases be confess'd to those who have a Power of Pardoning, and Absolving from the Penalties due to those Wrongs; otherwise what signifies their Pardoning Power, if no Confession be due to it? And therefore, the Sins we have committed against God, ought to be confess'd to his Proxies and Representatives, whom he hath vested with his own Authority to absolve us from all our Sins, and in his stead to insure and feat our Pardons, upon due Evidence of our Repentance.

But not to be any farther prolix upon this Subject,

I proceed to prove,

CHAP. IV.

Of PENANCE.

4. I. Thirdly, That Sinners are bound to submit to all the prudent and lawful Injunctions which the Church, i. e. the spiritual Governors thereof, shall lay on them by way of Penance, for the Mor-

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tification of their Sins.

This will necessarily follow from that Power and Authority, which Bishops and Priests have to Absolve and Retain Sins; for Absolution cannot be given but upon proper Evidences of Repentance; and when thole Evidences are not only wanting, but the contrary Affections to fome grievous Sins difcover themselves. then 'tis time to interpole the spiritual Authority of Retaining those Sins, till the Sinner gives sufficient Testimony of his penitential Abhorrence and Detestation of them; the way to oblige him to this, when all other gentler means fail, is by Excommunication and delivering him unto Satan; the Effect of which is Ist. " The depriving the Offender of those daily Means which are in Christianity afforded, and ordinarity " used to ejed Satan and the Power of his Kingdom out of the Heart; Such are the Prayers of the Church. she publick Use of the Word of God, and the Sacrae ment of the Lord's Supper. And, 2dly, " In the Apostles times, there was a Sad Consequence of this Excommunication, viz. Corporal Power and Possession, and Inflictions of Satan, on those who were deliver'd up to bim, to the Destruction of the Flesh; i.e. to " the inflicting bodity Diseases on the Sinner, Hammond " on I Cor. v. 5. That the Spirit may be saved in the " Day of the Lord Jesus. This was a dreadful Punishment, and the most severe Penance that could be inflicted; and that the Apostles, and other spiritual Gover-

Governours of the Church, had Power to lay it on Sinners, to put them to a Necessity of Reforming their Lives, is abundantly evident from I Cor. v. 1, 2, 3, 4, 5. And tho this corporal Infliction of Difeafes and Torments is not now the visible Effect of Excommunication, yet still the spiritual Effect of being depriv'd of the means of Salvation, by being cut off from any Participation in the Prayers of the Church, in the publick use of God's word, and in the Reception of the bleffed Sacrament, remains as firm as in the Apostles Days; and exposes the Sinner to the spiritual, and therefore more dangerous Affaults of the invisible Powers of Darkness, than the Infliction of those bodily Torments and Diseases were; for hereby he is depriv'd of all Communion with God, and confequently of all that spiritual Armour and Defence, whereby the Members of the Church are enabled to quench all the fiery Darts of the Devil: The Power of infli-Eting this heavy Penance, is still in the spiritual Gvernours of the Church; Because the Church is the spiritual Kingdom of Christ, and the Governours thereof are his Vicegerents, as having their Commission convey'd to them, only from him their spiritual Sovereign, without the Interposition of any fecular worldly Powers whatfoever; and therefore they must have sufficient spiritual Authority for the Government of this spiritual Kingdom, otherwise, their being made his Representatives, in being fent by him. even as he was fent by his Father, and having the Stewardship of his word and Sacraments committed to them, would be to no purpose at all; and so all Men in the Church would be levell'd to an Equality. and consequently every the most profligate Sinner have an equal Right to all the external Privileges that belong to the obedient Members of this spiritual Society; and in consequence of this, all the divine Mysteries of our most holy Religion, must be prostituted and expos'd, to the vile Profanations of the most impudent

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al T- pudent and most incorrigible Sinners, without any Remedy for fuch daring, fuch monftrous Wickedness. But this is so egregiously opposite to all the Designs of Christianity, that, only to mention it, is sufficient to shew, not only the Impiety, but also the very Inconfiftency and Contradiction thereof; and therefore the Spiritual Vicegerents of our Lord Jesus Christ, must have fufficient Power and Authority to rule and govern his Church, and confequently to inflict the Penance of Excommunication on notorious Offenders, for their Reformation, and for a Terror to all others; without which, the Ends of Spiritual Government can never be obtain'd, nor the Power of binding and loofing, of absolving and retaining Sins, wherewith our Lord has vefted the Governours of his Church, be of any Use or Benefit whatsoever.

6. II. Seeing then, that the Spiritual Governours of the Church have Power and Authority to inflict this utmost and severest Penance for the Mortification of Sin, it must needs be, that they have Authority to enjoin all fuch lower degrees of Penance as have a tendency to the mortification of Sin; and which when fubmitted to, are declarative of the fincerity of the Sinner's Repentance, and of no Worldly Benefit or Advantage to the Imposer of them: Because (here being no room for fuspicion of secular Interest in our spiritual Governours imposing such Penances) their Authority for that which is most, includes Authority for what is less; their Power to enjoin the greatest, includes and necessarily contains their Authority to require a less Penance, when it is subservient to the Ends of spiritual Government, the Restoration of lost and undone Sinners.

For this Reason, our Lord requires, in the Case of a Brother's Trespassing against us, that when we cannot reclaim him, by making him give us reasonable Satisfaction, we must tell it to the Church, i. e. the go-

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verning Part of it; and that " if he negled to hear " the Church, he should be to us as an Heathen Man. " and a Publican; that is, he should be excluded our Communion, and abandon'd our Society and Converfation, St. Mat. xviii. 17. Wherein 'tis evident, that Christ requires the offending Brother's Submission to the Award and Determination of the Governours of the Church; and this Award can be nothing less than a Penance to the Offender, be it either to acknowledge his Fault, or to make any Restitution to his wronged Brother; — and upon his neglecting to fubmit to this Penance, our Lord requires to fet a Mark of Infamy on him; and promifes in the next words, " What-" foever (upon fuch Accounts as these) ye, [the Go" vernours of the Church] shall Bind on Earth, shall " be Bound in Heaven, Verse 18 .- i. e. " Whomsoe-" ver (thus neglecting your Determinations) you shall " cast out of the Church on Earth, shall, without Repentance, and Submission to your Censures, and " Reformation upon them, and fincere Defire to re-" concile and approve themselves to you, be by Me, " excluded from Heaven: — These Censures of " yours inflicted by this Commission from me, shall " be back'd by Me; (Hammond on the Place). further, that this Authority of imposing wholsome Penance upon Sinners, might not be precarious and uncertain, as to the Persons who should exercise it, and the Extent of their Power, our Saviour tells his Apostles, "When the Son of Man Shall fit in the "Throne of his Glory, ye also shall sit upon twelve "Thrones, judging the twelve Tribes of Ifrael, St. Mat. xix. 28. Thereby making them and their Successors the Bishops, his spiritual Viceroys, enthroning them in their Episcopal Chairs, which the Scripture here, and the primitive Christians in conformity thereto, call Thrones, and giving them Power and Authority to be the supreme spiritual Rulers and Judges over his whole spiritual Kingdom, the Church Mili-

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tant represented here by the twelve Tribes of Israel, and therefore to judge and censure Sinners, and in proportion to their Crimes, to enjoin them greater or leffer Penances, proper for the effecting of their Reformation and Amendment. I fay, our Lord here, gives the spiritual Princes and Judges of his Church, Power to inflict greater and lesser Penances in proportion to Mens Sins; for this Reason, Because, otherwise, (fince they have Authority to impose the greatest Penance) they would have it in their Power either to punish all Sins of what Degree soever, but with one only, and that the severest Penance, which is absurd; or else not at all to punish any other than the most notorious and flagitious Wickednesses, and so all other Sins to go and remain uncenfur'd and unreform'd. which is equally ridiculous, as being utterly contrary to all the Ends and Defigns of any supreme Power of Judicature whatfoever.

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6. III. There is then Authority in the Bishops of the Church, to appoint greater and lesser Penances in proportion to Mens Sins; and consequently there must be the like, tho' not equal Power in the Priests, who receive it from, and exercise it in Subordination to their Bishops:—But what these Penances are, and when they shall be prescrib'd, is lest to the Wisdom and Prudence of our spiritual Governours, always provided, that they be such Only as are suitable to the Ends of spiritual Government, which was instituted purely to reconcile rebellious Sinners to their offended God, and to keep them in due Subjection and Obedience to his divine Will and Pleasure, that they may obtain eternal Life.

I shall not go about to prove, That the Penances of abstaining for some time from the Sacrament of the Lord's Supper; of Fasting and Watching; of Abstainence and Self-denial; of refraining the Company of our beloved Companions, and the forsaking of our profitable Employments, when they are the Cause of

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our Sins; of Restitution and Satisfaction to our Neighbours for Wrongs done them; of extraordinary Alms to the poor and indigent, when we know not to whom to make Restitution; of publick Acknowledging and Revocation of our Wickednesses, and the like; I say, I shall not go about to prove, that these Penances are directly instrumental to the Ends of spiritual Government, they have been always thought fo, and enjoin'd and practis'd as fuch, by the best of Men in all Ages: And therefore there's no Reason to question, that the Governours of the Church have Power and Authority to enjoin them, fince some of 'em are Duties, whether they require them or no; and others of them are proper Deleteteries and Remedies for Sin, and fignificant Evidences and Signs and Tokens of Repentance.

6. IV. Hence our Church, in the Preface to her Office for Ashwednesday, call'd the Commination, tells us, that, " In the primitive Church there was a godly Dif-" cipline; that at the beginning of Lent, such Persons " as stood convicted of notorious Sin, were put to open " Penance, and punish'd in this World, that their Souls " might be saved in the Day of the Lord; and that " others admonished by their Example, might be the " more afraid to offend: And then wishes that, " the " said Discipline may be restored again: Which, would to God she would not only wish, but exert her utmost Power to restore, for the Good and Welfare of Mens Souls, which languish and perish, for want of such spiritual Correctives: Something towards this she does enjoin and require of us, in her appointed Days of Fasting and Abstinence, which she commands us to observe; ---- and in her Requiring every Parish Priest to observe these following Rules with respect to wicked Persons, who offer to come to the Sacrament of the Lord's Supper, - viz. " If any of those be an open and notorious evil Liver, or have done any Wrong to his Neighbours, by Word or Deed, so that the Congregation be thereby offended, the Curate having Knowledge thereof, shall call him and advertise him, that in any wife he presume not to come to the Lord's Table, until he hath openly declar'd himself to have truly repented and amended his former naughty Life, that the Congregation may thereby he satisfied, which before were offended; and that he hath recompens'd the Parties to whom he hath done Wrong, or at least declare himself to be in full purpose so to

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" The same Order shall the Curate use with those " betwixt whom he perceiveth Malice and Hatred to reign, Dot suffering them to be made Partakers of " the Lord's Table, until he know them to be reconciled. " And if one of the Parties so at Variance be content to " forgive, from the bottom of his Heart, all that the other bath trespassed against him, and to make amends " for that be hath offended; and the other Party will not be perswaded to a godly Unity, but remain still " in his Fromardness and Malice; the Minister in that " Case, ought to admit the penitent Person to the Holy " Communion, and Pot him that is Oblinate. Pro-" vided that every Minister to Repelling any,-" Shall be oblig'd to give an Account of the same to the " Ordinary, within fourteen Days at the farthest: And " the Ordinary shall proceed against the offending Per-" fon, according to the Canon. Thus the Priests of our Church have Authority not only to repel some notorious Offenders, from the Table of the Lord, but also to enjoin them the Penance of Openly declaring their Repentance; and consequently of publickly acknowledging their former Guilt. And in her Constitutions and Canons Ecclefiastical, Canon 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 59, 72, 73, 75, 76, 79, 93, 94, 97, 108, 109, 110, 114, 121, 126, 127, 128, 129, 131, 133, 134, 135, 136, 138, 139, 140, 141.——She threatens Sinners of feveral forts with Excommunication;

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tion; that they shall not be restor'd until they repent, and publickly revoke their Wickedness; that some of them shall suffer Deprivation, and others Suspenfion, &c. according to their feveral Demerits; all which are Penances grievous to Flesh and Blood, but yet wholfome and necessary for the Reformation of Mens Lives, to oblige them to evidence their Repentance, and make it as conspicuous as their Sins were heinous, and to be a Terror and Dread to all others, that they may escape the divine Wrath and Vengeance. But O Tempora! O Mores! how fearful is that Account which fome must give to the All-seeing Judge of Heaven and Earth, for hindering, and others for neglecting the Observation and due Execution of these just and wholsome Penances; by reason of which Obstruction, and want of spiritual Discipline, many are now fuffer'd to eat and drink their own Damnation, by being admitted (wreaking as they are in their abominable Sins) to the tremendous Sacrament of the Body and Blood of our crucified Saviour!

§. V. But spiritual Rebellion is now grown Triumphant, and threatens the Destruction of Christ's spiritual Kingdom, we are now fo far from being what Libertines call Priest-Ridden, that we are endeavouring to subject the Priest's Anthority to the vile and base Humour of the Beasts of the People. We are not only disobedient to the Laws of the Church, and kick and spurn at her holy Discipline; we not only refuse to Submit to her Medicinal Correctives and Remedies for Sin, but we impudently force her facred Fences, and compel the Difpenfers of the divine Mysteries, to give that which is Holy unto the Dogs, and to cast their Pearls before fuch Swine as trample them under their Feet, and turn again and rend and tear even the Body of Christ, his holy Spouse the Church, by their avow'd Schilms and Separations and relifting and using their urmost Endeavours to destroy and make void, the Authority of our Lord conferred by him on his Priests and Ministers.

But let us not be deceived, God is not mocked, He that despises them, despises him, and he will certainly punish all Contemners of his Authority committed to them, with a Vengeance answerable to their daring Impiety. For, as Samuel told Saul, who disobey'd the Divine Command laid on him by the Prophet of God—— Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry, I Sam. xv. 23. And therefore St. Jude pronounces concerning those who despise Dominion, "Wo unto them; —— they have perish'd in the Gainsaying of Corab; —— to them is reserv'd the Blackness of Darkness for ever, Ep. of St. Jude, Verses
11. and 13.

6. VI. On the other Hand, Obedience is better than Sacrifice, and to Hearken, than the Fat of Rams. 1 Sam. xv. 22. And God has given us a very remarkable Instance of his great Value and Esteem thereof, by caufing the Obedience of the House of the Rechabites, who abitain'd from drinking Wine, Building, or having of Houses, sowing Seed, and Planting, or having Vineyards, at the Command of their Father Fonadab, to be recorded, and stand as an everlasting Memorial in the Sacred Oracles, for our Example; and not only fo, but he highly Rewards this their Self-denial, and Submission to their Father's Will; commanding his Prophets to tell the Rechabites, " Thus " faith the Lord of Hosts, the God of Israel, because " you have obey'd the Commandment of Jonadab your "Father and kept all his Precents, and done accord-Father, and kept all his Precepts, and done accorde ing unto all that he bath commanded you; Therefore thus Saith the Lord of Hosts, the God of Israel, " Jonadab, the Son of Rechab, Shall not want a Man " to fland before me for ever, Jer. xxxv. 18, 19. This necessarily implies, that it was their Duty to obey

obey that Command of their Father, tho' it did intrench upon what our Sons of Belial will call their Minerty and Property; for they Phen's the Commandment of their Father; 'tis not faid, they comply'd with his Request, no, they were Commanded this Self-denial, and because 'twas the Command of their Father, therefore they held themselves bound and oblig'd to Obey it; and God himself highly ex-

tols and rewards their Obedience.

Since then, 'tis the Duty of Children to fubmit to and obey the Commands of their Natural Parents, with relation to things otherwise Indifferent, even in Cases, which, it may be, have no tendency to the Childrens spiritual Advantage, but are enjoyn'd them probably for remporal Ends and Purpoles only, and yet oblige them to feveral Acts of Self-denial and Mortification, as in the Example here before us: Much more must it be the Duty of Christians to subject themselves to the wise and prudent Injunctions of their Spiritual Parents, the Stewards of the Mysteries of God, who Regenerate them mediately into a State of Salvation, by Baptism, which is a Benefit infinitely beyond what their Natural Birth could intitle them to; and who nourish their Souls unto Eternal Life. by the Ministration of the Word, and Sacrament of Christ's Body and Blood, which infinitely excels any the best support and maintenance administred to them by their Natural Parents as fuch — and who farther, have Authority from God himself, to absolve them from their Spiritual Lapses when Repented of, and to restore them to the Divine Favour, which their Natural Parents cannot possibly do by Virtue of fuch their Paternity: Much more, I fay, must it be the Duty of Christians to submit to and obey the wholfome Commands of these Spiritual Fathers and Guides of Souls, when they are fuch as are effectual to the mortification of Sin, and have no other aim and defign, than their necessary Reformation, and

eternal Salvation: For, as the excellency of Persons and Things, which have a Relation to what is Supernatural and Eternal, exceeds and is superior to, the Excellency of fuch Persons and Things, as relate to what is but Natural and Temporal: So our obligation of Obedience and Submission, with respect to the former, is more Binding than our Duty, which relates to the latter: Our Lord himself confirms this, by affirming concerning fuch as would follow him; " If any " man come to me, and hate not bis Father and-Mo-" ther, and Wife and Children, and Brethren and " Sisters, yea, and his own Life also, he cannot be my " Disciple, St. Luke xiv. 26. i. e. He cannot be my Disciple, if he does not in comparison of me, hate them, or chuse to leave them for my sake, when his Affection to them, stands in competition with his Duty to me.

6. VII. To conclude this Head; tho' Atheifts, Deifts, and Libertines, and all the scandalous Club of the Sons of Belial, Priest-haters, Enthusiasts, Schismaticks, and Hereticks, belch out their Poyfonous and Diabolical Blasphemies, and Rave against our Lord's Divine Institution of the Christian Priesthood, and the unalienable Rights and Powers thereof, and particularly the Church's Authority to Retain Sins, and ordain wholfome Remedies and fuitable Penances for them; These are most certain Truths, " That Flesh and Blood " cannot inherit the Kingdom of God, I Cor. xv. 50. " That if we live after the Flesh, we shall die, Rom. viii. 13. i. e. We shall die to eternal Happiness, and live in everlafting Misery. --- That we must therefore " Mortifie the Deeds of the Body, Rom. viii. 13. " and crucifie our Flesh, with its Affections and Lusts, Gal. v. 24. That, " If our right Eye (i. e. any thing as dear to us, as that is) " offend us, (i. e. cause us to fin) " we must pluck it out and cast it from " ws; and if our right hand offend us, we must cut it off,

" off, and cast it from us; for it is prositable for us, that one of our Members should perish, and not that " our whole Body Should be cast into Hell, St. Matt. v. 29, 30. In short, we must " Deny our selves, and " take up our Crofs, to follow Christ, S. Matt. xvi. 24. And all those who are ignorant, or forgetful of the time and manner of performing these great and necesfary Duties of Mortification and Self-denial, and, O how unspeakably great is their Number! are bound to attend to, and diligently observe and obey, the prudent Instructions, and salutary Injunctions of those Spiritual Guides whom God has set over them, "To "open their Eyes, and to turn them from Darkness" to Light, and from the Power of Satan, unto "God, that they may receive forgiveness of Sins, and "Inheritance among them that are Sandified, &c. Alls xxvi. 18. For which Blessed Ends, such Spiritual Guides have Authority to " Shew unto them that " they should repent and turn to God, and do Mozhs meet for Repentance, Verse 20. And if Sinners do not know, they must learn what these Works are, and fubmit to the authoriz'd Guides of their Souls, when they teach and require them to perform them.

S. VIII. For, fays the Holy Ghost, "Obey them that "have the Rule over you, and submit your selves, for they watch for your Souls, as they that must give "account, that they may do it with foy, and not with "Grief, for that is Unprositable for you, Heb. xiii. 17. This lays an Obligation upon us both to obey, and submit to, the Spiritual Governours of the Church; Obedience is no more than Doing the Lawful Things they command: But SUBMISSION implies much more, for its an abasing or bringing down; a humbling, or putting under; and therefore signifies that we must abase and bring down our proud salse Understandings; and make our aspiring, conceited, and but pretended Reasons, to humble and subject themselves

felves to the Authority commanding, and necessarily presupposes, that the Thing enjoyn'd is very likely to meet with the oppositions of Flesh and Blood, and all those false Arguings which Men naturally betake themselves to, that they may avoid the unpleasing Discipline which the Governours of the Church have Authority to impose on them, for the mortification of their finful Lufts and Passions: And the Reason why we must thus submit, is, because They watch for our Souls, as they that must give Account; they have the Spiritual Guardianship and Overfight of our Souls: they are the authoriz'd Inspectors and Monitors, the Guides, and Directors, to whose Care and Government God has committed us; and of this their great Truft, they must give an Account to him, who expects, and will require of them a diligent and faithful discharge of their Duty, and will most certainly Punish all those who hinder or refu e to submit to their due Execution thereof, in appointing proper Correctives for Sin, and Exemplary Tokens and Signs of true Repentance; the want of which being not only unprofitable, but also very mischievous and destructive to the Health and safety of our Immortal Souls, as Experience abundantly demonstrates from the dreadful Desolation which we see Christianity now reduc'd to, over the Face of the whole Earth.

CHAP V.

Of Unauthoriz'd Lay-Baptism; that it is Null and Void.

6. I. T Proceed now to what we find afferted by our Author, in favour of Lay-Baptism, Pag. 22, 23, 24. in these Words; "There is a Conceit lately got in among us, that denies all who are not " Baptiz'd among us to be Christians, shuts them out " of Christ's Covenant, and thinks them no better " than Heathens. A Notion, that tho' it once got " into fome Churches, who thought that the Baptism " of Hereticks was of no value, and was to be re-" peated upon their coming into the Church, yet was " fo folemnly Condemn'd and Rejected by all the " Churches of God, now for above Fourteen hundred "Years. In Popery the Midwives generally Baptize: "Yet, tho' this is against an express Rule of the " Apostles, that a Woman ought not to speak in the " Church; none of the Reformed ever thought of " Re-baptizing the Persons so Baptized; nor did our " Church at the Restoration ever entertain the least " motion of this fort: But now this is receiv'd by " many. — The common Topick for supporting " this wild unheard of Paradox, is, That the Com-" mission to Preach and Baptize, was given to the " Apostles, so that none but their Successors can pre-" tend to it. But has not every Christian in Cases of " Necessity, a Right to Teach and Instruct another, " and to perswade him to become a Christian? And " therefore; tho' it is a very just part of the Order of " the Church, that none but Persons initiated into " Holy Functions thould Baptize and Preach, yet "Necessity is above all Rules: In such a Case, they may

may Baptize as well as Preach. The Faith of the Trinity gives every Man a Right to Baptize; and this has been the constant Sense of the Church for above Fourteen hundred Years, which in a Ritual Matter is certainly of great Authority. They reckon'd that Baptism is the Gift of Christ to his Church, when given in the Name of the Father, Son, and Holy Ghost. It is Christ's Baptism, be they who give it, Hereticks, or Orthodox, Clergy or Laity; and in the latter Ages, Men or Women. This is not the only step some are making towards Popery.

All this our Author afferts in behalf of Lay Baptism; and I shall consider what he affirms in Order as it

lies.

6. II. 1st. He fays, " There is a Conceit lately got " in among us, that denies all who are not Baptized " among us, to be Christians, Shuts them out of Christ's " Covenant, and thinks them no better than Heathens. Now, not to Carp too much at what is the Gramatical Sense of " all who are not Baptiz'd among us, which may fignifie all Persons Unbaptiz'd; or all such as are not Baptiz'd by our own Ministers: I don't question but he designs thereby, all who are not Baptiz'd by Ministers Episcopally Ordain'd. But he should have let the World know, that the Conceit (as he is pleas'd to call it) is really this, That all who are pretendedly Baptiz'd by Lay Persons, either without, or in Opposition to the Episcopal Authority, are not Baptiz'd at all, have receiv'd no Christian Baptism, and confequently are not by Virtue of Such a No-Baptism, inroll'd into the number of Christ's Visible Church; are not in any Explicite Covenant with Christ, any more than Heathens are. This is what has been lately afferted, and endeavour'd to be prov'd: And cis against this that our Author ought to have exerted his utmost strength, if it be a false Conceit. In order

to prove which, it is necessary for him to demonstrate. either. That Persons are Inroll'd Members of Christ without Christian Baptism; or else, that Lay Men. without, or in Opposition to, the Bishop's Commisfion, have the Power of Baptism, and therefore of conflituting Churches. The first is contrary to the whole Tenour of the Sacred Oracles; and the latter is not only contrary to the very Nature of that Commiffion which Christ gave to Baptize, but Condemn'd in the best and purest Ages of the Church, as is plain from St. Ignatius, who liv'd in the Time of the Apostles, Anno Christi 71. and affirms, That " It is not Lawful without the Bishop, to Baptize. Epist. to the Smyrneans, N. 8. That " Without Bishops, " Priests and Deacons, there is no Church of the Elett; - and that " be is without, who does any thing " without the Bishops, and Presbyters, and Deacons. Epist. to the Trallians, N. 2. 3. 7. That, " As many " as are of Fesus Christ, are also with the Bishop. -That, " If any one follows him that makes a Schism, he " shall not inherit the Kingdom of God. Epist. to the Philadelphians, N. 3.

These were the Notions of the Apostolic Fathers. which are now reviv'd and Defended, and which our Author Brands as exceeding the Uncharitableness of the Papists themselves, "Who think their Communion is the One Church, out of which there is no Salvation, p. 22. As if to affert the Truths taught by the Apoftles and their Successors, were worse than to affirm the Novel false Doctrines of the corrupt Church of Rome: - As if to shew Men the truly Catholic and Apostolic Church, out of which there is no Reveal'd way of Salvation, and inform them how to be incorporated into it by Apostolic, i. e. Episcopal Baptism, which is the Only Instituted Means of entrance thereinto, were more Cruel and Uncharitable. than that false and uncharitable Notion of the Papists, which Damns all who are necessitated to separate from them by reason of those Sinful Terms of Gemmunion, which are impos'd in that Degenerated Church.

But this is only giving ill Names to Things, which are, notwithstanding such hard Usage, as Sacred and True now, as ever they were. The Apostolic Fathers would not part with them, nor abate of their wholfome Rigour, and so neither should we, fince they, who were certainly the best Judges, held and taught them as necessary Fundamentals, without which, the Being and Unity of the Church could not subfift. And, as for the difinal Confequences of Unauthoriz'd Lay Baptism's being Null, viz. That Persons so falsely Baptiz'd, are not Christians, are shut out of Christ's Covenant, and are no better than Heathens. These are but accidental, and owing to Men's Sins and Impieties, affecting only those who are guiltily involv'd in them. But as for others, who believe the Articles of the Christian Faith, who cannot be accus'd of any Criminal Neglect, and who are unwillingly, unaffectedly, and yet invincibly ignorant of the necessity of, and therefore never receive Episcopal, which is the only Instituted Baptism; 'tis reasonable to believe, that their Case is no worse than that of the Primitive Catechumens, or Candidates for Baptism, who happen'd to die before they could be admitted to that Sacrament, and yet were not reckon'd as shut out of Christ's Covenant, and no better than Heathens; for tho' We are bound to every particular Institution of God, yet he is not, and therefore can give the inward Spiritual Graces where the outward Part of a Sacrament cannot be obtain'd; which leaves room enough for our charitable Sentiments of the Case of many Thousands, who never receiv'd the External Baptism of the Church of Christ, having only been wash'd by Lay Persons, without, or contrary to, the Authority of the Bishops.

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6. III. But our Author adds, That the' this " Nos " tion fof the Nullity of unauthoriz'd Lay Baptism " once got into some Churches, who thought that " the Baptism of Hereticks was of no value, and was to " be repeated upon their coming into the Church, yet it " was folemaly condemn'd and rejected by all Churches " of God, now for above fourteen bundred Years. By this, the Reader, who is ignorant of Ecclefiastical His ftory, would be induc'd to believe, that the Univerfal Church folemnly condemn'd and rejetted this Notion of the Nullity of unauthoriz'd Lay Baptisin: But there is no fuch thing, for the Universal Church in General Council, never made any Canon that Condemn'd and Rejected this Notion, and if the Adversary is pleas'd to infift upon it that they did, let him tell us, in which of the General Councils it was, that we may fee and believe him. But he blends and jumbles together the Notion of the Nullity of Unauthoriz'd Lay Baptism, with that of the Invalidity of Heretical Baptisms, which are things vaftly different from one another; the first having no Pretence to any Commission at all given by the Bishops, and was never discuss'd in any General Council, because the Church was not pefter'd with fuch unaccountable Lay-Usurpers, as we are now, till within these last 200 Years: And the other, viz. Heretical Baptisms, being such as were Adminifter'd by Hereticks, who had by one means of other been Episcopally Ordain'd to Minister in Holy Things: 'twas the Dispute about the Validity of these Baptisms that Exercis'd the Primitive Church about the middle of the third Century, when St. Cyprian Bishop of Carthage and his Colleagues, after the Example of their Predecessors, and in Conformity to the Ancient Customs of the Afiatick Churches, and the Determinations in the two Numerous Synods at Synnada and Iconium, held many Years before, and the Council of Carthage then, pronounc'd fuch Heretical Baptisms to be null

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and void, As being Destitute of any Valid Anthority, being perform'd in Herefie and out of the Church. For they determin'd at Iconium in the Council under Firmilian " That all those should be held as Unbaptis'd who were Baptis'd by such as had once been Billions, in the "Catholick Church, if they were Baptiz'd by them after they had separated from the Church. This was oppos'd by Pope Stephen, who would have all Baptisms whatso-ever, and by whomsoever Administer it to be good and valid; which was such an Extreme as the Churches af-terwards, who declar'd for the validity of such Heretical and Schismatical Baptisms, as were Administer'd in the Name of the Trinity, could not acquiese in, for they Ordain'd in several Councils, that all Persons Baptiz'd by Hereticks should be Baptiz'd in the Name of the Trinity, if they had not been so Baptiz'd before; contrary to the Resolution of Stephen, Bishop of Rome, who would allow none of them to be Baptiz'd, but received all into the Church by virtue of their first tho. False Baptisms. This of Repeating those Heretical Baptisms which were Administer'd in the Name of the 'tis acknowledg'd was folemnly condemn'd Trinity, and rejected, but not tip all the Churches of God now for above fourteen hundred Tears, as our Author tells us, for the Greek Churches were for a long time after St. Cyprian's Days divided upon this Queftion of the Nullity of those Baptisms: The Council of Arles, Anno 314 which confifted but of thirty three Western Bishops, first decided, and folemnly condemn'd the Notion of their Invalidity; and the Eastern Churches did not agree with the Western absolutely in this Point----But suppose that all, both Eastern and Western Churches, in this last Period of 1400 Years, had unanimously agreed, that the Baptism of such Hereticks in the Name of the Trinity is good and valid, contrary to the Canons of Numerous Councils in the more early and purer Ages of Christianity - What then? Must we therefore conclude them to be more in the Right than

than the Apostolic Fathers, and those many and more Primitive Churches who would not allow of this? And why does not our Author care to appeal to the three first Centuries for the Decision of this Question? Is it because they were more strict Adherers to, and greater Sticklers for the Unity and necessary Discipline of the Church, than afterwards? Or is it because the after Ages were more inlighten'd to discover divine Truths, than those Primitives were? But farther, What if the after Determinations concerning Heretick Baptism were the best? This makes nothing for the Validity of unauthoriz'd Lay-Baptism ----'tis notorious; that the Churches acknowledg'd those Heretick Baptizers to have been Commission'd by Episcopal Ordination, as is plain by their not Re-ordaining them when they came into the Church, which they certainly would have done, if they had never been in Holy Orders before; this makes those Heretical Baptisms which were Administer'd by Commission, and in the Name of the Trinity to be infinitely different from unauthoriz'd Lay-Baptisms, which are destitute of any Commission what soever, for tho' it should be said that those Heretical Baptisms are valid, because they are the External Body of the Sacrament, as wanting no one Effential Constituent part of the Institution, which confifts in the Commission, the Water, and the Form, in the Name of the Trinity, yet this cannot be faid for the Unauthoriz'd Lay-Baptism, because it is not the Body, fince it wants the Commission, which is one of the Constituent Essential Parts, of the Institution of the Sacrament of Baptism, as has been prov'd in the first Proposition of a Book, Intitul'd, Lay-Baptism Invalid; First Edition, Page 13, and Second and Third Edition, Page 42, to either of which the Reader is referr'd for his Satisfaction herein --- So that what may be faid for those authoriz'd Heretical Baptisms, is no ways applicable to our unauthoriz'd Lay-Baptisms, as being no ways parallel to one another, and therefore the E 2

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Churches declaring in favour of such Heretical Baptism, is no Condemnation of the Assertion of the Nullity of Lay-Baptisms done without, or in opposition

Episcopal Authority.

If it be faid, that the Council of Eliberis in Spain, Anno 305. allow'd of Lay-Baptism- Tisanswer'd, 1st, That this was no General Council, and so did not oblige the Universaal Church. 2dly, That even this Council does not Countenance Unauthoriz'd Lay-Baptism, for the Canon is not Declarative of any Right that Laymen have in themselves, as private Christians to Baptize; no, It was only made to authorize fome fort of Laymen to do it in certain Emergencies, and upon particular Conditions, that is, the Canon was made to give them a Power to Baptize, which they hed not before; for if they had, what need of a Canon in Council to give them leave? This Lay-Christian too was to be in Communion with the Bishop; He was to be fuch a one as was under no Penance, nor a Bigamist --- He was allow'd by those Bishops to Baptize in a Case of Necessity those who were on a Journey, being at a great diffance from a Church, and this too, upon Condition that he Present the so Baptiz'd Person, if he furvive, to the Bishop, to be Confirm'd by Impofition of his Hands. So that, if any thing can be faid for the Validity of those Lay-Baptisms, it must be founded upon those Bishops suppos'd Authority to give fuch Power to their Laymen, and then it must be pleaded, that the Laymen acted by Authority, first received from their Bishops, if they had Power to give it them; and confequently, that they were Episcopally authoriz'd Laymen, which can no ways be faid in behalf of our Lay-Usurpers, who never were authoriz'd by their Bishops to whom they owe Subjection, and confequently can in no Sense be faid to have the Divine Commission to Minister in such holy Things; And more especially when they act in direct Opposition to, and Rebellion against Episcopacy it self. 6. IV. Next

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6. IV. Next he tells us, " In Popery the Midwives generally Baptize, yet the this is against an Express Rule of the Apostles, that a Woman ought not to speak in the Church, None of the Reformed ever thought of Re-baptizing the Pefons so Baptiz'd, nor did our " Church at the Restoration ever entertain the least mo-" tion of this Sort . But this is received by many. But I must beg leave to tell him, that in Popery the Midwives no not generally, but on the contrary very feldom Baptize, only in danger of the Infants Death, when a Priest cannot be had time enough; for there is a great Providence in this, that those People are very diligent to bring their Children to the publick Fonts, to receive Baptism of their Priests, notwithstanding that unaccountable and unnatural Liberty which their Church gives to Midwives, to Baptize in Cases of Extremity: As if they had a greater Reverence for, and Faith in the Sacerdotal, than the Midwife Baptism, and diffrusted the Goodness and Validity of such Lay-Ministrations—But whatever it be, the Divine Providence does in Fact fecure the Validity of Baptism in the Church of Rome, by caufing the Members thereof to be Generally Baptiz'd by their Priests, and not Midwives, as any Inquisitive Traveller into those Countries may be Certified if he please. But, tho' the contrary were true, yet even those Midwives Baptisms may justly be preferr'd before our unauthoriz'd Lay-Baptisms, because they are not done without, much less in opposition to the Authority of their Bishops, as ours are; So that, upon supposition, which I dare not grant, that those Midwife Baptisms could be defended as Valid upon the account of their Bishops having first granted them such Power --- Our Anti-Episcopal Lay-Baptisms stand destitute of any such Plea — and therefore, can upon no account whatfoever be deemed Valid and Good, as being not only without, but directly opposite to the Authority of our Biihops—

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shops — Our Author acknowledges those Midwife Baptisms to be against an Express Rule of the Apostles, and yet notwithstanding pleads for them, by telling us that none of the Resormed, nor our Church at the Restoration, ever thought of, or entertained the least motion of, the Rebaptizing (as he calls it) the Persons so Baptiz'd. But what does this Negative of not Requiring the Rebaptizations he speaks of amount to? Why nothing at all in the matter before us; for supposing that this Silence was carried to the Opinion that pofing, that this Silence was owing to the Opinion that the Reformed, and our Church had, of the real Validity of those Midwife Baptisms, yet this will make nothing for the Validity of our Anti-Episcopal Lay-Baptisms; because, the Midwise Baptisms in the Church of Rome are not Anti-Episcopal, for whether Right or Wrong, they are in Communion with, in Subordination to, and by explicite Permission and Confent of, their Bishops, and therefore not the Subject Matter of the Present Dispute --- Besides, Silence, and Tolleration in Things contrary to the Law of God. are no Arguments for the Goodness of those Things, nor fufficient Reasons against their Amendment ---Moses for the Hardness of Men's Hearts, Suffer'd Men to put away their Wives for every Cause; but from the beginning it was not fo. The Children of Ifrael, during their Forty Years sojourning in the Wilderness; did not Circumcise, tho? there was all that while a Standing Law, that every Male should be Circumcis'd at Eight Days old. The Reformed, abundance of them, tho' they knew the Apostolick Institution of Episcopacy, and faid they wish'd, that they could be so happy as to enjoy so great a Benefit, yet have constantly gone on without Episcopal Ordination, and never made one Step towards the attaining of it. And the Greek Church in the Turkish Dominions, tho' they know that Christ gave sufficient Power and Authority to his Apostles and their Successors, to continue their own Succession to the End of the World; yet never at-

attempt to claim their Spiritual Right, but continue Subject in that respect to the Arbitrary Will of an Inadel Mahometan, who takes upon him to Nominate and Appoint who shall be Confecrated their Patriarch of Constantinople, &c. And, Lastly; to name no more. The Church of England knows, that Christ has given her Power, and that the has accordingly made Laws, to thrust and repel from the Holy Communion, all Schismaticks and other scandalous Sinners; and yet is filent and paffive under all those horrid Prostitutions, which her Priefts are forc'd to make of the Divine Mysteries, to the Sacrilegious Mouths of declar'd and known Schifmaticks, Occasional Conformists, and other Profligate Sinners, to qualify them for Secular Offices of Honour and Profit. But all this is no Argument, against the Necessity of a Man's not Divorcing his Wife for every Cause; of Circumcifion to the Fews; of Episcopal Ordination to the Reformed; of the Spiritual Power of the Greek Bishops to Nominate and Confecrate their own Patriarchs and Bishops; and of the Church of Englands Power and Authority, to repel fuch notorious Sinners, as I have named, from the Sacrament of Christ's Body and Blood; and so neither is the Silence of the Reformed, and of the Church of England in relation to the Rebaptization of Persons Baptiz'd by Midwives and Lay-men, any Argument against their receiving Sacerdotal Baptism; so long as that is the only Baptism which Christ Instituted, and which by his Law every one is bound to receive, who has not yet received it. But not to leave this matter here. Our Church is not fo supine and negligent about Lay-Baptisms, as some may reckon her; for, tho' (as " Dr. Geo. Abbot, in the Lecture, which he read in the Divinity School at Oxford, De Circumcifione " & Baptismo, 1597, says) Our Church after the Re-"formation, Facilitate Larga, with great Latitude and "Indulgence, for some time tolerated the Baptism of Lay Men and Women in absolute Necessity, for the Ig-

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a norance of the People, and Hardness of their Hearts; Yet it is most certain, that upon a Review of her Liturgy, she has erased and blotted out that Rubrick, which tolerated such Baptisms; and not only so, but instead thereof, has appointed, that even in Cases of Necessity, Baptism shall be administred by the " Miu nister of the Parish, or in his Absence, any other " Lawful Minister that can be procur'd; and we all know what the means by Lawful Minister, i. a. one Episcopally Ordain'd; for she allows of no other Ordination, but obliges all, howfoever and by whomfoever otherwise Ordain'd, to submit to be Ordain'd by a Bishop, before she can acknowledge them to have any Lawful Call, or Power to Minister the Holy Sacraments. This shews her Non Approval and Rejection of Midwife, and other Lay Baptisms; which is a plain Proof that the does not allow of their Validity; and by this Act she calls Louder for what our Author terms Re-baptization, than her suppos'd Silence does for an Acquiescence in such False, or rather No Baptisms: And therefore, 'tis necessary to administer Catholick Baptism to those who never received it, and who only have been wash'd by unauthoriz'd and Anti-Episcopal Lay Baptizers, which is worse than if they had been so by Lay Men, allow'd of by their Bishops; the Authority of which latter Baptism, if any at all, is now also taken away, and made void, in the Church of England.

6. V. But to proceed; He fays, "The common Topick to support this wild unheard of Paradox, is,
that the Commission to Preach and Baptize, was ginen to the Apostles; so that none but their Succesfors can pretend to it. But has not every Christian
in Cases of Necessity, a right to Teach and Instruct another, and to perswade him to become a Christian?
And therefore the it is a very just part of the Order
of the Church, that none but Persons initiated into
Holy

" Holy Functions, Should Baptize and Preach; yet Nese cessity is above all Rules, in such a Case they may Baptize as well as Preach. Thus far our Author. 'Tis strange that he should call this a wild and unbeard of Paradox, when he doubtless knows, that the Apofolic Fathers allow'd nothing to be Valid, that was done without the Bishop, much less when in Opposition to his Authority; as is plain, from what I have Cited out of St. Ignatius, p. 47. and by his faying to the Smyrneans, " Let no Man do any thing of what belongs to the Church, without the Bishop: Let that " Eucharift be look'd upon as firm and Just, which is either offer'd by the Bishop, or by bim to whom the 45 Bishop bas given his Consent. Where soever the Bise Shop Shall appear, there let the People also be; as where Jesus Christ is, there is the Catholic Church. 44 It is not Lawful without the Bishop, either to Baptize, or, Uc .- But what foever be shall apse prove, that is also pleasing unto God; that so whatever is done, may be Secure and well done. He that Honours the Bishop, Shall be Honour'd of God; but be that does any Thing without his Knowet ledge, Ministers unto the Devil. Epist. to the Smyrse neans, N. 8. 9. And again; As the Lord did noet thing without the Father, being united to him, nei-" ther by himself, nor yet by his Apostles; so neither do ye do any thing without your Bishop and Presbyters: Neither endeavour to let any thing appear to the Magnesians, N. 7. Thus, according to that Glorious Saint and Martyr, nothing was Firm, nothing Secure, nothing Rational, but all as bad as Worshipping and Ministring to the Devil, when done without the Bishop's Authority; how much more would he have faid fo, had he liv'd in these our Days, and seen Men nsurp to themselves a pretended Power of Ministring in Holy Things, directly in Opposition to all Episcopal Authority whatsoever. The least that can be faid

Here is a great Commission given to particular Perfons, to Officers empower'd to continue their own Succession: " As my Father bath sent me, even so fend 1 wou, - and here. Lo I am with you alway, even unto the end of the World. This is a demonstration, that their Office must continue and never fail, till the Confummation of all things; and that they are the Conveyers of this Office to their Successors, and their Successors to others; and so continually during the whole Period; for, [Lo, I am with you;] Not with those, who can in no Propriety of Speech, be said to be **Lou**, i.e. Apostles, either in whole, or in part; for the Jews have a Saying, that every Man's Apostle is himself, because fent and impower'd by him; and our Saviour us'd to accommodate himself to the Jewish ways of speaking, and therefore told his Apo-Itles, Lo, I am with You; i. e. You and your Apostles, or Persons sent by You always, &c. So that if a Perfon pretends that Christ is with him in any A& of Ministration, and produces the Words of this Commissi-

on for his Voucher, Lo, Jam with you; then, if in Fact fent by an Apostle, he cannot possibly be said to have this Commission, and consequently cannot be said to perform any part of the Commission'd Ministrations: And therefore whatfoever Acts, either of Baptizing or Preaching, are done by him, are not the Commission'd Baptisms and Preachings, and consequently with refpet to the Promife of Christ's Concurrence with their Ministration, are as if they had not been, because he who Ministers is not one one of the you whom Christ has promis'd to be with alway, even unto the end of the World.

5. VI. But further, what our Author drives at by ask-Right to Teach, &c. and consequently to Baptize? Is not to be granted; for, whatever Right the Lay Man has to Teach, he did not come to that Right by Virtue of this Commission, because this Commission was never given him; and for his not having receiv'd it, he is diftinguish'd from the Clergy by this Term of a Layman. Befides, what our Author calls a Case of Necesfity, gives the Lay-man no more Right or Authority to Teach or Preach, than he had before: He never had any Authority at all, but only a natural Duty incumbent on him, to communicate his useful Knowledge to the Ignorant, which gives him no right of Superiority over his Neighbours as their Spiritual Teacher, for in respect of that, they are all his Equals, and owe him nothing but Thanks and Gratitude for his charitable Informing of them. He cannot, in Cases of Necessity, in the absence and destitution of God's Authoriz'd Preachers, set himself up as One of them, and affirm with any Truth, That he is an Ambassador for Christ, a Steward of the Mysteries of God, for he was never vested with any such Powers; he cannot tell his Auditors (but with a Lye) That if they despise bim, they despise Christ .- That God bas given to bim (this Lay-man) the Ministry of Reconciliation .- That he took not this Honour to himself, but that he was called of God as was Aaron; and that this Gift was given bim by the Laying on of the Hands of the Presbytery; i.e. of the Apostolic Priesthood, or such authorized Hands as St. Paul's were.—— He cannot, without being an egregious Cheat, tell the People, that "The Lord bas Ordain'd that be should live of the Gospel, and that therefore they should minister unto him in Car-" nal things: For indeed, how should he thus Preach except be be sent? And if he cannot Preach these for Truths respecting his Office, because he has no Spiritual Office at all; then 'tis plain, that his Charitable Instructing of his Ignorant Neighbours, is not by Virtue of the Commission which Christ gave his Apostes and their Successors; and consequently so neither can his Baptizing be by Virtue of this Commission; and therefore his Baptism is no Instituted Baptism; because not that Baptism which Christ has promis'd to concur with. For, if Men will perfift in it, that he, i.e. Christ is with the Baptisms of those who are not Sent; where does it appear so? When and to whom did he make fuch a Promise? This is all in the Dark; and, will Men love Darkness, rather than Lighe? If they do, 'tis because their Deeds are Evil; they run counter to a plain, easy, written Law of God, which has committed the Power of Baptizing to authoriz'd Ministers, and have recourse to no Divine Law at all for Lay-men to Baptize: They value this Uninstituted Washing, and attribute to it the same Supernatural Power and Efficacy, as if it were that One Baptism which Christ himself appointed. Thus by a wretched Self-conceit, we forfake our own Mercies; and to us in this case, may very justly be apply'd that of the Prophet, " Be astonish'd, O ye Heavens at this, " and be herribly afraid; Be ye very Desolate, Saith se the

the Lord: For my People have committed two Evils:
They have for saken me the fountain of Living
Maters, and bewed them out Cisterns, broken
Cisterns that can bold no Water! Jer. ii. 12,13.

SOVII. But our Author will tell us, that Necessity is above all Rules. This is an Affirmative, and his Province to demonstrate. - But the contrary to this, is also an Affirmative, viz. That Rules made by God himself concerning Ministrations meerly Positive, are above all pretended Cases of Necessity what soever: and this I shall endeavour to prove against him. I call 'em pretended Cases of Necessity, because it does not appear that there ever was any real Necessity for breaking in upon fuch Rules. But that they are above all suppos'd Necessities, is plain from the very Nature of their Institution, which is purely Positive, having nothing intrinsically Moral or of eternal Obligation, separate from the Divine Command or Injunction, which is the only Foundation upon which we are bound to observe them: Every essential part of fuch meerly Positive Ministrations, is of the same Nature, purely Positive, and therefore of equal Obligation; so that, if one of those Essential Parts be wanting, nothing can be added inftead thereof, to make up the Ministration; because, whatsoever shall be attempted to be added to supply that Defect, will, because not instituted by God, be no Essential part of the Ministration, and therefore 'twill remain still as Unorganiz'd, as Defective, and Null, as 'twould have been without that pretended Supply:-For, the other Essential Parts were not instituted by themselves, separate from that which is now wanting; but they were all appointed together in union and conjunction with one another; so that if one of them be absent, it makes the remainder to be Uninstituted; and if you add Uninstituteds to Uninstituteds, the Sum will be still Uninstituted; that is, the whole (62)

whole Ministration will be an Act of Will Worship, and if offer'd to God for the same Purposes as he appointed the Ministration for, which we pretend to supply, will amount to this Impiety and Presumption, that we exalt our Own Inventions to an Equality with His Institutions, and expect him to be as proprtious and favourable to us for the sake of ours, as he has promis'd to be for the sake of his own Appointments.

6. VIII. To Explain this a little. The Instituted Ministration of the Priests Offering Incense to God with Coals of Fire taken from off the Altar before the Lord, under the Mofaic Dispensation, was meerly Politive; and separate from God's Command, Incense had no more Intrinfick Spiritual Virtue, than the common Dust and Dung of the Earth; and we were no more oblig'd to offer him one than another by way of Atonement; but his Command made Incense necesfary, and therefore 'twas Duty to Offer it. Again, who should offer it to God, was wholly indifferent, before he Determin'd it by his Commission; till then, 'twas no matter, whether a Prieft, or a Levite, or a common Jew did it: But when he fix'd it to the Priest's Office, then the Indifferency ceas'd, none could do it but the Prieft: And because God would have it so, therefore all the whole Church of the Jews was bound to observe it. And this Obligation arose meerly from the Divine Command. The like is to be observ'd as to the Fire wherewith the Priest was to offer the Incense. The same as to Sacrifices and Burnt-Offerings, which were to be made by the Prieft; - and the Service of the Tabernacle, and the Care of the Ark of the Covenant, which appertain'd to the Levites by the appointment of God. None of these things had any thing of Moral Obligation, or intrinfick Spiritual Virtue in themselves alone; they were, in all their Parts, meerly Positive, and

and the Jews Duty to observe them was founded only on the Command of God; --- it did not belong to them to contrive what to do about fuch Ministrations, in case of the want and destitution of any one of their Effential Parts, No! for when they did fo far concern themselves, the Divine Vengeance made them fee, that he would not fuffer them to go Unpunish'd. for tampering with, and endeavouring to mend his Stated Rules. — If there had been No Incense at hand, Aaron the High Priest must not have ventur'd to take any thing elfe, which was not Commanded. instead thereof, to make an Atonement for the Sins of the People, by offering strange Perfume before the Lord: - And 'twas for mutilating and changing the Instituted Fire, and putting that which was not Commanded, in the room thereof, that there went out a Fire from the Lord, and devour'd Nadab and Abibu, the Sons of Aaron, who " took either of them " his Censer and put Fire therein, and put Incense " thereon, and offer'd Strange fire before the Lord, " which he commanded them not, Lev, x. 1, 2. These were Priests, and they offer'd Incense; but they offer'd it with Strange Fire, that was not Commanded. This ruin'd the whole Ministration, and not only made it Null and Void, but Wicked and Impious, by the addition of what was not Commanded, instead of what was; for they ought to have taken "their " Cenfers full of burning Coals of Fire, from off the " Altar before the Lord, and to have put the Incense upon that Fire, Lev. xvi. 12, 13. But it feems they thought other Fire would do as well, and fo made their whole Ministration of that Incense, Impious and Abominable, for which the Lord slew them. I don't bring this as any pretended Case of Necessity; for doubtless those two Priests might have had Fire from off the Altar, and fo had nothing in the least that might put on the Face of an Excuse for their Prefumption; but I mention it here, that the Reader may may see, by comparing this with the following Interflances, which have a great shew of very pressing New cessity, that God as much punish'd their Rash and unwarranted Zeal, who reckon'd "Necessity above all "Rule, as he did those two Priest's bold Presumption, for breaking in upon his Rule, without any Pleat of Necessity.

6. IX. Saul's Necessity had all the apurgent: Samuel the Priest was absent; his Enemies press'd hard upon him; his People were scatter'd from him; he had not supplicated the Divine Favour: He reckon'd the most effectual way to obtain it was by Burnt-Offerings, and Peace-Offerings; and in this he was certainly in the Right, for their Institution made them so; but the same Institution required, that they should be offered by the Priest, who was the Typical Representative of Christ, the Great High-Priest that was to come; without this they were not Instituted, but uncommanded, and therefore Null Burnt-Offerings, and Void Peace-Offerings, whether ordinarily, or in times of feerning Necessity; as appears by the Issue of Saul's Case; for he ventur'd to endeavour to make God propitious and favourable to him, by offering an uncommanded Burnt-Offering, himself without the Priest; and for this False, this No Instituted Offering, which he would have to supply the want of the Instituted one, his Plea of Necessity was not admitted; it was not allow'd to be above all Rules; for this unwarranted Zeal, or rather Presumption, he lost his Kingdom; God took it from him irreversably, and from his Children for ever.

After this Sin, we find him continually falling from one Wickedness to another; — the Spirit of God departs from him, and in stead thereof, an evil Spirit comes upon him: At last, to fill up the measure of

his Iniquities, he applies himself to a Witch, who had a Devil for het Familiar, that he might know his Fate in a War he was engag'd in against the Philistines, who overcame him upon Mount Gilboa; where, through Madness and Despair, he became his own Executioner by Self-Murder.

- 6. X. Uzza's Case also would, at first Sight, apbear to be very Excufable, for the feeming great Neceffity there was of Saving the Ark. It was carry'd on a new Cart drawn by Oxen; Wzza and Abio drove the Cart; the Oxen stumbled, and consequently the Ark shook and rotter'd; Uzza fearing that it might fall, zealously put forth his Hand to hold it up a And the Anger of the Lord was kindled against Uzza. and he smore him, because he put his hand to the Ark: And there he Died before God, 2 Sam. vi. and 1 Chron. xiii. And why? But because 'twas none of his Office to touch the Atk, or any fuch Holy Thing, Num. iv. 15. This feeming Necessity was no Excuse: or his Zeal, which was either without, or contrary to Knowledge, any Plea for his breaking in upon the Instituted Rule: 'Twas his Duty to take notice and observe, that such Rules are above Necessity; and for his acting according to our Author's Maxim, that " Necessity is above all Rules; he dy'd the Death as exemplarily as did Nadab and Abibu, for prefuming to break in upon another Rule, without any fuch pretence of Necessity.
- 6. XI. Thus we see, there is no medling with God's Rule about his Instituted Ministrations, when they are meetly Positive. What we call Necessity, is no sufficient Plea; these Instances are standing Manuments, to give us Warning never to intrude Uncall'd, or without a Commission, into, or so much as touch, what he has appropriated to be done and perform'd by his own Commission'd Officers: Let our Necessity

Necessities be never so great, they must submit to his Prescriptions, wait his Leisure till they can be supply'd; and if there is no Humane appearance of any present or surure Relief in this Life, sit down with Considence in the Divine Goodness, who will accept of the Will for the Deed, when we are not culpable, for any Non-performance of what he has requir'd of us. For,

6. XII. Our Necessities can be but of three forts.

1st. Either we stand in need of Things Natural for

our Bodies; or,

2dly. Of Things Moral for our Minds. Or,

3dly. Of fuch as are Supernatural, for the Salvation of our Souls.

Every one of these Necessities must be supply'd by its own proper and essectual Means, otherwise the attempt of supplying, will be useless and vain: Thus,

Ist. The Necessities of our Bodies are supply'd by Food, Raiment, Houses, Physick, &c. which have a Natural Efficacy to answer our Bodily Wants; but if we are Lazy and Idle, if we sit still, and without making any Use of these Natural Means, expect Relief barely from Moral Lectures and Instructions given us for the Information of our Minds; It will be no Wonder if our Bodies perish, because these Means are no ways proper of themselves, nor effectual for their Support.

adly. For our Minds, their Moral Necessities are to be supply'd by Moral Means, such as Information, Instruction, Teaching, and Example, which have a Moral Efficacy to cure our Ignorance, to set right our Judgments, and to inspire us with noble Principles.—
But if a Man should be so mad, as to attempt to gain these Moral Accomplishments, only by Eating, and Drinking, Dressing, Sleeping, taking Physick, &c. which of themselves are utterly inessective, and Means altogether inconsistent for the attaining such Noble

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Ends: The whole Rational World would His at him; and he would fill remain as Immoral, Ignorant,

Foolish, and Distracted, as he was before.

only be supply'd by Supernatural Means, appointed by God himself, who will answer our Wants upon our due use of those Means. All Men in their fallen State being Rebels against God, and therefore banish'd from his Kingdom, and liable to Eternal Condemnation, do doubtless stand in need of these Supernatural Graces and Favours; Reconciliation to him; Adoption into his Family and Houshold; the Affistances of his sanctifying Spirit, to qualify them here, to live in a blessed and happy Eternity of Joys unspeakable, and full of Glory hereafter. These, all the Powers of Nature can never give; the Means to obtain them, must be only of his prescribing who has the power of them; and nothing instead of his Prescriptions, can have any Efficacy to the attaining of them.

6. XIII. Among the feveral Supernatural Means appointed by God for Reconciliation under the Mofaic Law, were those of Sacrifices and Burnt-Offerings, to be offer'd by the Priests. And we see by Saul's Example, that if there was an attempt of offering without a Priest, for the Purposes of the Instituted Sacerdoral Offering, 'twas not only an Ineffective Means, a meer Nullity for the Ends and Defigns of the Instituted Offerings; but a Curse to the Offerer himself; and would have been so by parity of Reason, to all others, who should have knowingly concurr'd with him in So Vain, because unappointed, and therefore Impious an Undertaking as his was, to make a Humane Invention equally a Means with a Divine Institution. — He might as well have endeavour'd to have gain'd the Divine Favour and Reconciliation, by Common Eating and Drinking, as by fuch a No Infti-

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Instituted Offering; for in themselves they are as valid Means for so great an End as that was, being upon an equal Level therewith, equally adapted for the obtaining so great a Benefit; that is, nothing at all fit, because not appointed by God himself.

6. XIV. To come now to the Matter in hand: The Baptism instituted by Christ himself, is by virtue of his Appointment and Concurrence therewith, a supernatural Means of our Initiation and Incorporation into his spiritual Houshold the Church; and of all the Supernatural Benefits annex'd thereto, and consequent thereupon; for the obtaining of which, all natural Power and Means whatfoever, are utterly infufficient, as being none of them instituted by Christ for such glorious Purposes. The Baptism which he appointed is certainly to be known only by the Law which he has made concerning it; and this Law is in his Commission to his Apostles, where it is plain, that Christ's Baptism has three effential Parts in its Ministration; the Authoriz'd Baptizer in the Apostolic Succession; the Matter, Water, and the Form in the Name of the Trinity. These Essentials are all meerly positive, nothing moral: They were all instituted by one Authority, and all rogether at the same time; not one or two of them separate from another; and they are all of equal Duration, and consequently of the same Necessity and Obligation; fo that if one of them be wanting, the Remainder cannot be the instituted Baptism, because it was not appointed separate from that other Part which is wanting. For Example; a Priest baptizing only with Water, without the Form, does not administer Christ's instituted Baptism, because Christ did not appoint Baptism without, but with the Form. Again; A Priest baptizing with Water, and another Form of Words, instead of the instituted Form, does not administer Christ's Baptism, because Christ never instituted Baptilm

tism with such a Form. And lastly, Baptism, with pronouncing the Form of Words in the Name of the Trinity, when done by a Person who is not one of those whom Christ promis'd to be with, Baptizing, is none of Christ's instituted Baptism, for he never appointed any Baptism in the Name of the Trinity, to be done by one whom he did not promife to concur with; that is, he never instituted unauthoriz'd Lay Baptism. And therefore his instituted Baptism, which is the supernatural Means of supernatural Graces and Benefits, is only that which must be administred in the Name of the Trinity, by one bearing the Apostolic Commission: Hence, in the Absence and Want of fuch a commissioned Baptizer, whatsoever Baptism is given by an unauthoriz'd Lay-man, is an ineffective Means; a Nullity, with respect to the Designs of Christian Baptism, and void, and of no Effect (because not instituted) for the supernatural Ends we aim at.

Our Author's pleading for fuch Baptisms, only, by faying, that "Necessity is above all Rules; in such Case "they may Baptize, is a plain Indication, that those Baptisms are without any Rule; and consequently not instituted Means of supernatural Graces, — and therefore when perform'd for such Purposes, are not only in themselves null and void, but also impious and profane, as they aspire to an Equality with the instituted

Baptisms.

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§. XV. To conclude this about the Necessity of unauthoriz'd Lay Baptism; —— The very Notion of its Necessity is indeed egregious Nonsense, so long as there is no Proof of its being a divine Institution; for in Cases meerly positive, and not in themselves Moral, we have no other Necessity upon us, than what arises from that Obligation, which God's own Appointment lays us under.

The Revelations made to St. Hermas, who was cotemporary with the Apostles, and who is mention'd by St. Paul in Rom. xvi. 14. tho' they infift upon the Necessity of the Seal of Christ's Baptism; " That our " Life is, and shall be saved by Water. Shepherd of St. Hermas, Vis. iii. N. 3. That " Before a Man receives the Name of the Son of God, he is ordain'd " unto Death; but when he receives the Seal, [i.e. "Water] he is freed from Death, and deliver'd unto "Life. Similitude xix. N. 16. That the righteous " Men and Prophets of the first and second Ages, N. 15. " tho" " they long ago carried their just Spirits, it was " necessary for them to ascend by Water: - That, " they being dead, were nevertbeless sealed with the " Seal of the Son of God, N. 16. Yet notwithstanding all this Necessity, the Revelation discovers no Lay-Baptizers: None are mention'd to have gone to these departed righteous Men and Prophets, but " The Apo-" Itles and Doctors of the Preaching of the Son of God, " N. 15. The Apostles and Teachers, who preach'd the " Name of the Son of God; none but these are mention'd to have given this Seal to those just ones, who " Died " in great Purity, being full of Righteousness, only " this Seal was wanting. N. 16.

the Doctrine of Baptism given in a separate State; but to shew, that notwithstanding the strict Sense which the most primitive Fathers had of the Necessity of Baptism, they discover to us no other Baptism, than what must be administered by authorized Apostles, Doctors and Teachers; for, notwithstanding the Necessity which the ancient Prophets are here represented to have for Christian Baptism, yet none is found to give it them, but those who were commissioned for that Purpose; such great Strangers were the most primitive Fathers of the Church (as well as the Holy Scriptures) to this new Maxim, that Necessity is above all Rules, that our St. Here

St. Hermas gives us not the least Hint of any unauthoriz'd Lay Christians giving Baptism to those Prophets to supply their Necessity which they might have done, if our Author's Maxim was then good and fafe to be follow'd.

When Frumentius a Lay-Man, with others in the Reign of the Emperor Constantius, had converted fome Indians to the Knowledge of Christ, by their charitative instructing of them in the Principles of Christianity, as Socrates Scholasticus tells us, in his Ecclefiastical History, Book I. cap. 19. --- We don't find that he reckon'd himself Authoriz'd for the peculiar Ministrations of the facerdotal Office, till he went to St. Athanasius Bishop of Alexandria, and desir'd him that he would fend a Bishop and Clergy to those People. — When St. Atbanasius entreated Frumentius himself to take upon him the Bishoprick; which was done, and Frumentius dignify'd with an Episcopate by St. Athanasius, returns again to the Indian Country, and there became a Preacher of the Christian Religion; --- he wrought many Miracles, and cured many Mens Bodies, together with their Souls, fays the Historian.

There would have been no need for all this Process. if Frumentius had but known the Truth of our Author's Maxim, That Necessity is above all Rules; what Occasion had he to venture so long a Journey to Alexandria, and put the Conversion of the Inner India and their Establishment in Christianity, to the Risk of his fingle Life, by going to procure commission'd Preachers, &c. if God's Rules about these Matters were not above all Necessity? He might have made himself Bishop, and appointed other Clergy, by virtue of the preffing Necessity of those Indians; but the Rule would not allow it so, and therefore I concur with him, that " It is a very just Part of the Order of the Church, that co none but Persons initiated into boly Functions, should

Baptize and Preach; because this Order is exactly

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Practice of the Apostolic Fathers; which have given us no Example of departing from this Rule in times of the greatest Necessity; but the direct contrary, that the Rule is above all Necessity whatsoever in Ministrations meetly positive, and not moral: And therefore our Church has now taken care to provide no pretended Salvo's, but to confine Men to the Stated Rule of Sacerdotal Baptism, in times of the greatest Necessity; as is plain by her Office for Private Baptism.

6. XVII. Our Author fays, "The Faith of the Trinity " gives every Man a Right to baptize; and this has been the conflant Sense of the Church for above fourteen the constant Sense of the Church for above fourteen " Hundred Years, which in a ritual Matter is certainly " of great Authority. They reskon'd that Baptism is the Gift of Christ to his Church, when given in the Name of the Father, Son, and Holy Ghoft. This is only faid, and not prov'd; not one Argument brought to confirm it. What he means by " The E Faith of the Trinity, &c. must be one of these two things, Either that every one who believes in the Trinity, has a Right to baptize; or elfe, That every baptiz'd Christian has a Right to baptize, provided he do it with the Form, in the Name of the Trinity. If the first, then, any unauthoriz'd, unbaptiz'd Person, who believes the Doctrine of the Trinity, has a Right to baptize others before he is baptiz'd himfelf. This is as good as if a Man should say, That every one who acknowledges the Queen's Authority, has (tho' uncommission'd and unnaturalized himself) a Power to naturalize Strangers, and vest them with all the Privileges that belong to the Queen's natural Subjects. But this confutes it self. If he means, that every baptiz'd Christian has a Right to baptize, if he do it in the Name of the Trinity: Then this Right must belong to him, either because he is a Member of the Church, as fuch; or elfe, because he being a MemMember of the Church, acquires this Right, by using the Form of Words in the Name of the Trinity: The first of these gives him just as much Right to baptize, as the Naturalization of a Stranger gives him to naturalize other Strangers, which is none at all, as every body knows. And as for the Second, that can give him no more Right than a common Citizen has to make Men Free, when he uses the same Form of Words which the Chamberlain of Landon does when he gives a Freedom. - Tis the Chamberlain's Office to make Men Free; and if a common Citizen prefumes to attempt it, his using the Chamberlain's Form of Words will be of no Efficacy, they give him no more Authority than he had before, it will remain as null a Freedom, as if he had not us'd those Words, so long as he cannot prove, that he ever receiv'd any Commisfion or Authority to give Freedoms.

6. XVIII. But farther; it is not Baptism in the Rame of the Trinity, if it be not administred by one who has Commission and Authority from the Trinity: How can a Man be suppos'd to do any thing in another's Name, when he never was fent, or impower'd by that other? How, for Example, can any one fign and feal Articles of Agreement between a King and his rebellious Subjects, without the King's Authority and Commission, and at the same time say, I do this in the King's Name? If any one should presume to do so, can his be call'd the King's A&? And has the King oblig'd himself, by any such unauthoriz'd Act of one, who it may be, does this in Rebellion against that very Authority which the King has given to others for fo great a Purpose? As in the Case of our not only unauthoriz'd, but Anti-Episcopal Lay Baptizers: Certainly this can never be admitted, 'till direct Contradictions can be reconcil'd. For 'tis no less than a direct Contradiction to fay, I (an uncommission'd Layman) who never was authoriz'd by the Trinity for this Pur-

Purpose, Baptize thee N. in the Name of (i.e. by the Authority I have received from the Father, the Son, and the Holy Ghoft: And much more monstrous must the Aggravation be, when 'tis not only a Contradiction in Terms, but also a Defiance of the Trinity's Authority committed to the Bishops; for let such Baptizers think what they will, if they in Truth are not in the Apostolic Succession, and have not Christ's first Commission handed to them from the Apostles, by their Successors; but instead thereof, a false Commission, receiv'd only from fuch as never had Authority to give them a true one, but pretend to give it in opposirion to the Authority of the Apostles Successors; fuch Baptizers are so far from having the Commission of the Holy Trinity, which is no other than the first Commission given by Christ, that they are direct Rebels against that Commission, and can with no Reason or Equity be faid to baptize in the Name, or by the Authority, but against the Name, and contrary to the Authority of the Father, and of the Son, and of the Holy Ghost. And let our Author make the Experiment when he pleases, he will find no Precedents in the primitive Church, for the Validity of unauthoriz'd, much less of our Anti-Episcopal Lay Baptisms; the Church for above Fourteen bundred Years, has not canonically pronounc'd fuch Baptisms to be good; and those Churches which have faid any thing in favour of Lay Baptism, have not determin'd it to be in the Power of Lay Christians as such, to baptize, but have only authoriz'd some to do so in want of a Priest. See what I have faid upon the Council of Eliberis, p. 52.] which Authority if it were good, can extend no farther than to fuch Laymen as were the Subjects of those Bishops, who gave fuch Authority; and therefore not to all Lay-men of the universal Church, who were never impower'd by any of the four first general Councils, to baptize.

6. XIX. But because our Author is so very fond of these last Fourteen Centuries and does not Care to be concluded by the Three first bundred Years of Christianity, which were the best and purest Ages of the Church: I will therefore bring some Testimonies against Lay Baptism, from competent Witnesses, who liv'd in that very Period which he himself insists on.

St. Bafil thus argues.

" Those whom a Laick baptizeth, are to be Re-baptiec zed: but those whom a Heretick or Schismatick Bapti-" zeth. a Laick Baptizeth; therefore such are to be rebaptized. This Argument he made use of, to prove, that Heretical and Schismatical Baptisms, were null and void; and he reckon'd them fo, because he thought them of the same Nature as Lay Baptisms in those Days. His major Proposition, that " Those whom a Laick baptizeth, are to be rebaptized, was not deny'd; he had no Opposers to defend such Baptisms. All the Opposition he met with, was, that they deny'd his Minor, " That these whom a Heretick or Schisma-" tick baptizeth, a Laick baptizeth: They would not allow that the Hereticks and Schismaticks in those Days, were mere Laicks; for in Fact, they had been admitted into the Ministry by Episcopal Ordination; and the Nicene Council had condemn'd the Notion of fuch Hereticks and Schismaticks being meer Lay-men: And therefore, tho? they did not deny, but Lay-Baptism was null and void; yet they allow'd Heretical and Schismatical Baptisms in the Name of the Trinity, to be good because they were not Lay Baptisms; and to this Practice of some Churches allowing the then schismatical Baptisms to be valid, St. Basil submitted. Baf. Can. Epift. ad Amphiloc. Can. 1. After the Council of Nice, the major Proposition, " That " those whom a Laick baptizeth, are to be " re-baptized, was look'd upon to be fo true, that it " was the undoubted Principle whereby the Orthodox " confuted the Luciferians; for thus they argued, Those

"Aprized; but those whom an Arian Priest bapti"zeth, are not to be re-baptized: Therefore an Arian Priest is not a Laick. This Argument so confounded Hilary the Deacon, that he was forc'd to deny the Minor, which his Master Luciser had granted before, viz. That those whom an Arian Priest baptizeth, are not be rebaptized, and which St. Ferom affirms by the Authority of the Nicene Council, Hieron. Dial. adv. Lucis.

St. Chrysostom Archbishop of Constantinople, Anno 398. " is express for the Invalidity of Lay Baptism; " and that in Cases of Necessity it can be no more administred by a Laick, than the Eucharist. Chrys. Lib. iii. de Sacerd. C. 5. " But all these are things (says " he) which can be administred by no other Man lisming, but by those sacred Hands alone, the Hands.

" I fay, of the Priet.

These are Instances for which I am beholden to the Learned and Reverend Mr. William Reeves's Notes on Vincentius Lirinensis, in the 2d. Vol. of the Apol. of Justin Martyr, &c. p. 263, 264 --- and are plain Proofs against our Author, who afferts, That " The Faith of the Trinity gives every Pan a Right to baptize, and " this bas been the constant Sense of the Church for " above fourteen Hundred Years. For here we see, that within the Term of this very Period, 'twas a standing Maxim, that Lay Baptisms were null and void; and that those who pleaded for the Validity of some Heretical and Schismatical Baptisms, could not deny the Nullity of those which were administred by meer La-So far is Antiquity from favouring our Author's icks. Notions, that it is a direct Opposer of them; and that Age which he appeals to, censures and condemns his Affertions.

§. XX. He tells us, "They reckon'd that Baptism is the Gift of Christ to his Church, when given in the Name

who denies this? It certainly is so; but then they did not reckon it so in his Sense; they did not esteem it to be Baptism in the Name of the Trinity, when perform'd by a Lay-Man, who was destitute of the Trinity's Authority and Commission, to be convey'd by the Bishop; they did not reckon, that the Ministration of Baptism was the Gift of Christ to any but his Church Representative, the Bishops thereof, and those whom they should authorize; and then, and then only, did they allow it to be Christ's Gift to the other Part of his Church, when administred to them by the Hands of his Commissioners, whom he appointed to convey this Gift to every Member of his spiritual Kingdom.

6. XXI. He fays, " It is Christ's Baptism, be they who a give it Hereticks, or Orthodox, Clergy, or Laity; and in the latter Ages, Men or Women. But how does he prove all this? He only tells us fo; and is his bare affirming sufficient to convince? What if the Ancients after the three first Centuries did agree, that it is Christ's Baptism, when administred in the Name of the Trinity, by either a Heretick, or Orthodox Priest, because they reckon'd, that the Heresy of the Prieft, did not null and make void Christ's Commission once given him? Does it therefore follow, that that is Christ's Baptism which is given by an unauthoriz'd Lay-man, who never was Christ's Repre-sentative, never had his Commission and Authority? Can any thing be call'd Christ's Ministration, which he neither performs in Perfon himfelf, nor is done by any one fent by him? At this Rate he may fay, that a Laick's Attempt to confecrate the Eucharift, is Christ's Sacrament; --- that a Laick's pretending to bind and loofe, to absolve and retain Sins, is Christ's Binding and Loofing, Absolving and Retaining Sins; that a Lay - Man's Excommunication of Notorious Offenders,

ders, is Christ's Excommunication of them; that a Lay-Man's Authoritative Preaching as Christ's Ambassador, is Christ's Preaching; that a Laick's Government of the Church is Christ's Government.——And lastly, that Lay Ordination is Christ's Ordination; and so we shall have no need of either Bishops, Priests, or Deacons; no need of such Officers spiritual Ministrations: But God be praised, our great Law-giver has secured us against all this, by his own sacred Institution of these spiritual Officers, and their respective Functions; and has promised, that the Gates of Hell shall not prevail against them.

6. XXII. As for Womens Baptism, our Author has told us, that it is against " an express Rule of the Apostles, p. 23. and here he fays, it is Christ's Baptism. Are Christ and his Apostles at variance with one another? Have they made Rules contrary to the Mind of Christ; or, has Christ own'd for his, what they expressly and by his Commission prohibited to be done? These things can never stand together, for the Apostles and Christ are exactly confistent with one another; their Rules are his Rules, and whatfoever is against their express Rule is contrary to him, and therefore none of his: So that if Women's Baptizing is against an express Rule of the Apostles, then Baptism administred by Women, is none of Christ's Baptism; because Christ's Baptism can never be against an express Rule of the Apostles, who made all their Rules in conformity to his Institutions.

der believe, that the Doctrine of the Nullity of Lay Baptism, is **Poperp**; for he says, "This is not the "only Step some are making towards Popery. To say that it is not the only Step, signifies, that it is one of the Steps some are making towards Popery; this is strange even to a Wonder and an Astonishment; every Body

Body that can tell what corrupt Popery is, knows that the Notion of Lay Baptism's being valid, is one of the particular Tenets of the Church of Rome. And how the denying of any Validity in fuch Baptifins, is making a Step towards (when 'tis directly contrary to) Popery, is unconceivable; but some People may find a way to make this Popery! by a new Maxim which our Fore-Fathers were ignorant of; and that is this; Every thing that is destructive of Heresy, Schism, Fanaticism, Libertinism, Deism, and Atheism, is Popery: This is some of the New Light that is hung out to us in these Days of Darkness! by this we are enabled to discover Secrets which before lay hid! and to free our felves from that dismal Slavery and Bondage, wherein the Priests held ut, while we were destitute of this alldiscovering Light! By this, Socinians determine the Doctrine of the Trinity to be Popery; Schismaticks, that the necessity of constant Communion with the Church, is Popery; Fanaticks, That all Decency, and Order, and proper Ceremonies in divine Worship, are Popery; Libertines, That all restraining of our fleshly Lusts, all Obedience and Submission to spiritual Superiors, are Popery; Deists, That all reveal'd Religion is an Invention of Popery: And Atheists, That the Being of a God, and his Providence, are Popery. Every one of these calls what he dislikes, Popery; and by this means, works so far upon the Imaginations of fimple People, as to make them diflike and hate it too, because it is Popery! For you must know, that Popery was once so dreadfully mischievous to us, that ever fince, if the Name of Popery be but given to the best of Things, 'tis an effectual way to make fome (who know nothing of the Matter, abhor and loath what 'tis their Duty to love, reverence, and esteem. I dare not suppose that our Author had any fuch Defign, in telling us, that the opposing of Lay Baptism, " is not the Only Step " Some are making towards Popery. - I rather telieve lieve it to be some unhappy Slip of his Pen; but 'tis a very unlucky one; and as such I leave it:

6. XXIV. Tis now high time for me to come to a Conclusion, and therefore I only beg leave to propose these following Questions to all the afferters of the Validity of unauthorized Lay Baptisms, humbly submitting their Resolution, as well as all that I have said in these Papers, to the wise Determination of the most Reverend, the Right Reverend, and Reverend the Orthodox Clergy of the Church of England, &c. who are the most competent Judges of such Matters, and they are these.

of the Matter to be no other than Water, and the Form to be no other than that in the Name of the

Trinity? And if it does, Then,

adly. Whether the Administrator of Christ's Baptism, is not appointed to be the Representative of God the giver, as much as the Matter Water is, to be the outward Sign of the inward and Spiritual Graces, given and convey'd by Baptism? And if it is,

3dly. Whether there can be fuch a Thing as an Inflituted outward Sign, of Inward and Spiritual Graces given, without the inflituted Representative of

God, the giver of those Graces?

athly. Whether an unauthoriz'd Lay-man, can be justly said to be God's Representative; and how he can, even in times of greatest Necessity, give us the Sign and Seal as God's Attorney, without a Commission either immediately from God, or mediately from those whom God has authoriz'd to give such Commission?

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and their Successors, and those appointed by them to

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the end of the World, in these Words, "Bo De, "Disciple—Baptizing, is not a Positive Commendate to them, actually to Baptize such as were never Baptized by them? If it is not, How are Clergymen obliged to Baptize at all? And what Divine Law is there, that has made it their incumbent Duty to give Baptism? But if the Commission is a Peremptory Command, and they are bound to Obey it, and consequently to Baptize actually, all capable Subjects who were never Baptized by them; then,

6thly. How can they be fairly faid to have obey'd this Command of Christ, when they refuse Baptism to those, who never receiv'd it from any of them, and

earnestly sue to them for it?

there is any Instituted Commutative Act, to be perform'd by the Clergy, over those who never were Baptiz'd by them; and which is appointed to answer all the Ends and Designs of Sacerdotal Baptism, in some extraordinary Cases, when the giving or requiring of such Baptism, may cause Disturbances in the Church of Christ, from the Wickedness of some, and the Ignorance of others?

8thly. If there is any fuch Instituted Commutative A&, to supply the want of Sicerdotal Baptism, upon such Emergencies; when, and by whom was it ap-

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gibly. But if there is no fuch Commutative Act appointed, then, why should Men rest satisfy'd with such Uninstituted Washings as are perform'd by unauthoriz'd Lay-men? And especially, what Reason can be given, why many among us should be esteem'd to have receiv'd Christ's Baptism, when in truth they they have only been Wash'd by unauthoriz'd Lay-men, in Opposition to the Divine Authority of the Apostles Successors, the Bishops of the Christian Church.

does not necessarily require, that the Administrator thereof

thereof should be Authoriz'd and Commission'd by the Apostles Successors; then, by what Divine Law can it be prov'd, that Unbaptiz'd Persons of riper Years, are oblig'd to seek for Baptism at the Hands of any other Administrator than themselves? Why can't such Persons baptize themselves, as well as receive Baptism from another, since they have as much Authority to come into the Church by their own Act of Baptizing themselves, as others have to admit them into it, by their unauthoriz'd Act of Baptization.

§. XXV. These are Questions of very great Importance; for, if Baptism is not by Christ's Institution appropriated to the Priest's Office: If, as the Institution now stands, there can be such a thing as Christian Baptism, without an authoriz'd Administrator, then 'twill be extreamly Difficult, if at all Poffible, to produce Arguments fufficient to prove, that any one Spiritual Function, is peculiarly and unalienably annex'd to the Christian Priesthood; for, whatsoever can be faid against the Necessity of an Explicite Commission to Baptize, may, to as good purpose be affirm'd against the Necessity of such a Commission, to Consecrate and Administer the other Sacrament; and the like against all other Parts of the Sacerdotal Power and Authority; and so the whole Christian Priesthood it felf will be liable to the fame Objections; and when these Objections shall gain Reputation, and prevail; when not only the People, but the Clergy also, shall acknowledge and affert them; Then it will inevitably come to pass, that the Sacerdotal Office must perish, and Christ will have no peculiar Order of Men to be his Commission'd Ambassadors, and to represent to us his Invisible Priesthood, by virtue of which he is now Mediating between God and Man, and pleading our Cause with his Eternal Father in the Highest Heavens. But this can never come to pass, so long as there shall be a Church of Christ on Earth; For

For He, the great Founder of this Bless'd Society has promised, that the Gates of Hell shall not prevail against it, and consequently, neither against his Instituted Spiritual Rulers and Governours thereof, with whom he has engaged himself to continue, and always to concur with them in their Sacred Ministrations, even to the end of the World:

And therefore to Him, the great High-Priest of our Profession! the Author and Finisher of our Faith! the Eternal Logos! who is God over all, Blessed for evermore! with his Eternal Father! and the Holy Ghost! three Conternal Persons, and but one Infinite, Inessal ble, and Incomprehensible God! be all Honour, Praise, and Glory, Love, Obedience, and Adoration, ascrib'd and Paid by all his Creatures, henceforth, and for ever. Amen.

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LETTER

TO THE

Author of Lay-Baptism Invalid:

Wherein the Popish Doctrine of

Lay-Baptism,

Taught in a

SERMON,

Said to have been Preach'd

By the B—of S—,

The 7th of November, 1710.

Is Censur'd and Condemn'd

BY

The Greek Church; The Church of England; The Reformed Abroad; And even by our English Presbyterian Sectaries.

Which may be added as an Appendix to a Book Intitul'd Sacerdotal Powers.

LONDON: Printed for Henry Clements, at the Half-Moon in St. Paul's Church-Yard. 1711. LETTER

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SIR,

Have with great Pleasure and Satisfaction read over your two Excellent Treatises of Lay-Baptism Invalid, and Sacerdotal Powers, for both which, I think, you justly deserve the Thanks of the Clergy of this Church; and I cannot but take this Opportunity to return mine in particular.

But the occasion of my troubling you at this time, is, because I find you have been attack'd by one who has put out two Sermons under a Great Name, wherein he has positively afferted (as you have cited him in your Treatises of Sacerdotal Powers, pag. 114.) that "The Faith of the Trinity" gives every Man a Right to Baptize; and "that this has been the constant Sense of the Church for above fourteen hundred pears. And that by the Church here he means the whole Catholick Church, is manifest from a Passage going before (which you have also cited, p. 78.) where he says, That "though' the Notion [of

" the Nullity of unauthoriz'd Lay Baptism] "once got into some Churches, who " thought that the Baptism of Hereticks was of no Value, and was to be repeated upon their coming into the Church, yet it was " folemnly condemned and rejected by * Churches of God, now for above fourteen " hundred Tears. One would think, a Man would not fo confidently affert fuch a Position as this, without giving some Proof of it, and yet it feems he has not done it. But I am satisfied, the Reason is, because he could not. For all the Churches of God have been far from condemning and rejecting this Notion that, except the Church of Rome, I believe, all the Churches of God, have folemnly confirmed and established it, long within the Period he has fixed.

For First (as you have shewn, and Mr. Reeves before you, as you ingenuously acknowledge) two of the most eminent Fathers of the Greek Church, St. Basil and St. Chrysostom, who both lived within the Period that Author insists on, have clearly determined in favour of this Notion. But not only these Fathers, but the whole Greek Church, in a great Patriarchal Synon, have done the same. For in the Year, 1.166, Lucas Chrysoberges held a General Council of that Church in Trullo, in the Imperial Palace at Constantinople, at which were

were present three Patriarchs, Lucas of Constantinopte, Athanasius of Antioch, and Nicephorus of Jerusalem, together with Fifty Deven Wetropolitans, befides other Bishops, as Dr. Cave informs us, (Hift. Lit. Vol. 1. p. 676. Vol. 2. p. 418, 419.) Now in this Synod, as I have it from Mattnew Blaffur (in Bishop Beveridge's Pandetts, Vol. 2. p. 42.) Manuel, Bishop of Heraclea ask'd, Whether he ought to receive, as one of the Faithful, a Person who had been baptized by a Lay-Wan who pretended to be in poly Divers? Because there was such a Case in his Diocess. And the Synod vetermined, that fach were to be Rebaptizen. Betaufe the Miniftry of Buptifm was committed only to Bi-Shops and Priests, according to the 46th and Apoftolical Canons: Can this Church then be faid to have "folemaly condemned and refueled this Notion of the Invalidity of Lay Baptifit, for above tourteen hundred Beans rogether, when it fo folemnly confirmes it in a General Council of that "Church, within fix hundred Tears paft? Matthew Blast ar also himself, who flourished in that Church near the hundred Tears after this Council was held, viz. An, 1335 tellifies this to have been the Sense of that Church in his Time, and fays, that " If a Man falt fay, that Baptism given by a Lay-Man, ought to be reputed true Bap-" tifm,

" tifus, he may as well fay, that those who are "Ordained by a Lay-man, who has feigned "himself to be a Bishop, ought to be esteem'd as " Clergy-men, after the Fraud has been de-" tetted, which is abfurd. And can we think, that a Man fo well versed in the Canons of that Church, as his Book thews him to have been, would have faid this, if that Church had ever " folemaly condemned and rejected" this Notion before his Time? Or at leaft, would he not have taken Notice of fuch a Decree, and have endeavoured to have evaded it? But he intimates, that the Adversaries to this Doctrine had nothing to object against it, but a Story of St. Athanasius, who baptiz'd Children whilst he was a Boy, and that those who were so baptized, were judged to have received true Baptism; which Story: the Learned in general at this time, look upon to be falle and forged. But Blaster's Answer to it is, that "What is done con-"trasp to the Canons, ought not to be " drawn into Example. Which is an Eyidence, that the Canons of the Greek Church in Blaftar's time, were against the Validity of Lap Baptilm anno 22 de 191

You your self also (in your Book of the Invalidity of Lay-Baptism, Second Edit. p. 113.) have, out of Bishop Taylor's Ductor Dubitantium, Fourth Edit. p. 638, 639. quoted

a Passage of Simeon of Thessalonies, where he declares, that No Man baptizes, but he that is in holy Orders. Now this Simeon, (25 we learn from Mr. Wharton's Appendix to Dr. Cave's Hift. Lit. p. 89.) flourished about the Year, 1410. and died not till 1429. and was a Metropolitan of the Greek Church. So that we may couclude, that till within these 300 Years last past it was not the Sense of that Church, that, " The " Faith of the Trinity gives every Man a " Right to baptize." And I believe. there is no Authentick Ewidence to them, that the Greeks have to this Day changed their Opinion in this Matter. Here then is one very confiderable Part of the Church which has directly condemned within fix bundred Tears past, that which this Author with fo much Affurance has Afferted, to have been the constant Sense of the Church, or as he explains himself, "of all the Churches of God for above fourteen hundred " Tears." Nor does it appear that this Determination fo long ago made in this Matter, has since been repealed or reversed by any Decree or Sentence of that Church.

Let us now examine the Sense of some

other Churches in this Cafe.

The Church of England, (as you have observed in your Discourse of the Invalidity of Lay-Baptism, Second Edit. p. 111.)

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has plainly declard, that it is none of her Sense, that " The Faith in the Trinity gives Baptism is a Sacrament according to the declared Senfe of this Church; And by the 23d Article of our Religion it is ot-treed, That is is not Lawful for any Man to take upon him the Office of publick Preaching, or Winistring the Sucraments in the Congregation, before he be tawfully cal-led and fent to execute the same. And then by Purging the Rubrick in the Office of Private Baptifin, the Church plainty foew'd, that it was not her Sense, that Lay men could have any Right to administer that Sacrament, even out of the Congregation, or in Private Honfes: And to make it evident, that the Reason for altering the Rubrick in the Form of Private Baptism, was because the Church did not think that, The Faith of the Trinity gave every Man's Right " to Baptize." I will give a fort Hiftory of the Occasion for making that Alteration, as I have taken it from the Account of the Conference at Dampton Court, Jan. 14. 1603. printed for Matthew Law, 1604. p. 14,0%.

"The Ld. Archbishop proceeded to speak of Private Baptilm, shewing his Majesty, that the Administration of Baptism by

" Women and Lay-Persons, was not allow'd

"in the Practice of the Church, but enquice red of by Billions in their Visitations, WIAND CENSURED Ineither do the Words in the Book infer any fuch mean-"ing; " Whereanto the King excepted, wurging and preffing the Words of the Book, that they could not but intend a Dermillion, and fuffering Women and diprivate Perfons to Baptize. Here the Billiop of Worcefter faid, that indeed, the Words were banbtful, and might be " present tothat Meaning, but yet it feem-"ed by the contrate Pradice of our Church " (Censuring Women in this Case) that the Compilers of the Book did not fo intend " them, and yet propounded them ambi-" guously, because otherwise the Book " would not have paffed in Parliament." The Bishops of London and Winchester indeed argued on the other fide, and pleaded that Laicks might Baptize in Cafes of Necessity, and that the Rubrick plainly gave them that Liberty. However, the refult of the Matter was, that the Rubrick should be attered; and the Words Curate, or Lamful Minter, should be inserted which was accordingly done. Now it is plain from this Conference, that although before that time, the Governors of this Church feemed to be divided in their Dpinions about the Right which Lay-Persons might have and all Mistakes about the Sense of the Church for the Future, with Relation to this Matter, the Rubrick was alrered, and only Clegge wen permitted to baptize, even in Cales of Mecelity. So that howfoever fome might understand the Sense of this Church before this Conference, yet from that time to this, it has been the constant, publick and declared Sense of ie, That Baptifm can Lawfully be administred; even in Cases of Neoeffity, by no other chan a Lawful Minister. So that for these Hymdred Tears at leaft, it has not been the Senfe of the Church of BNGLAND, that "The se faith of the Trinity gives levery Man a Right to baptize? Surped . Chilarm

Now, as to the Resourch Churches beyour Seas, they have in as express a manner as can be, declared Lay-Baptism to be
invalid: For in the Book of the Discipline of
the Reformed Churches in Frence, Chap. 11.
Can. 1. it is declared, That Baptism admin
aistred by an unoppained Person is wholly
those and null. And we may reasonably
suppose, that all the other Resormed Churches, who observe the same Discipline, are
of the same Opinion.

de l'intigrat, se ches l'empe d You have very well observed in your Invalidity of Lay-Baptism, p. 65. That, " As " for those who pretend to be, but are not, " the Lawful Ministers of Christ, 'tis well " known that they plead for the Authority " of Baptizing upon this very fcore that " they efteem their Ministerial Commission "so be of Divine Right; and therefore will. " sever fuffer their common Prople to Ad-"minister Baptilin; from whence it fol-" lows, that they also in Practice confirm " this Affertion of the Divine Authority of "the Administrator of Baptism; other-" wife their claiming the Power of Bapti-" zing by virtue of the supposed Divine " Right of their Mission, would be a meer " Foolery, and indeed a Contradiction." You might have added, that this is not only confirmed by their Practice, but their Dottine a For Carronight the Puritan, (as he is cited by Hooker, in his Ecclesiastical Polity, Lib, 5. 9. 620 days, on this Point, "Whether be be a Minister or no, Dependeth " not only the Dignity, but the Being of the "Batrament, fo that I tuke obe Baptilm " of Momen to be no more the Holy Sacra-" ment of Baptism, than any other Daily or " Drbingey Calashing of the Child." And Hooker shews Cartwright's meaning to be, that, They that baptize without a Calling,

do

do Mothing, be they Women or Men. The Affembly of Divines also, vin their Directory, which was published by the Highest Authonity which the Presbyterians ever usurped in England, declares, that Baptifin is not to be administred in any Cafe, by any 1921vate Person, but by a Minister of Chaist, called to be the Steward of the Mysteries of God. And in the Confession of Faith, chap, 27 Num. A. Published by the same Assembly velicy fay, "There be only two Sacraments ordin'd by Christ our Lord, in the Gospel; theel is " to fay Beatifus and the Supper of the Lived! " Deither af gebich may be difpenfel by arty " but byte Miniter of the Word Lawining zing by virtue of the pendeningra "

So that, last have afreatly observed, I cannot find that any other Freat or prerended] Church, belides that of Rome, holds the Opunion which this! Author maintaine in his Sermon: But we fo far from the than they have every one by forme Sovern Act or other, publickly commented and rejected it. Yenit feems, as you have cited him, pag. 74. (for I have northe Sermons, and therefore depend on your Quotations.) After hechas enlarged upon this Topick, and endeavoured to justify the Validity of La Baptifm, particularly from the Practice of Midwiwes in Popish Countries (though at the same time he confesses this to be contrary to we express

express Rule of the Apostles) he has the Confidence to fay, that, "This, [viz. the con-" demnation of Lay-Baptism] is not the only " Step some are making towards Donery. Was ever any thing so absurd and ridiculous? You and some others have condemned Lay-Baptism, a Practice for ought that I can find, justified by no other Church in the World but the Church of Rome, and this he calls making a step towards Popery: But sure, if any Body is making a Step that wap, it is himself; And I think he has made a large Step towards it, in maintaining that to be the Sense of the Church in general, nay, of " all " the Churches of God for above fourteen " hundred Years," which so manifestly appears to be the Sense of the Popist Church only. Is not this confining the Catholick Church; " all the Churches of God to that " Church alone? And maintaing a corrupt Tradition of that Church, concerning the "Lawfulness of Midwives Baptizing, e"ven against what he acknowledges to be
"an "erpress Rule of the Apostles? But this is not the first Instance of Authors like (Romif Emisaries) endeavouring to obtrude the Doctrines of that Church upon us, and at the fame time accusing those of Popery that oppose them. Though I do not remember to have met with any before -nomb

fore this, who has done it so bare-facedly, as to own the Doctrine he maintains to be Popery, and against an express Rule of the Apofiles, at the very same time that he would

obtrude it upon us.

And therefore you must give me leave to blame you a little, for only faying, that you " suspect the Truth of the Title-Page:" It is impossible so good a Man as the B. of S! should charge Men with making a step towards Popery, without being able to prove any thing like it. Or that fo judicious a Man, should intimate, as if Men were enclinable to Popery, because they condemned a Doctrine which he acknowledges to be a Dottrine of Popery, and against an express Rule of the Apostles. Neither would one of fuch great Learning and Skill in Church History as all the World knows his L-p to be, so confidently affirm that to have been the Sense of the Church, nay, as all the Churches of God, for above fourteen hundred Tears, which he could not but know had been condemned within that Period, by two most emment Fathers, and by a General Council of the Greek Church, by our own Church at Home, when the Rubrick for private Baptism was altered, above an hundred Years ago, and by the Reformed Churches Abroad. These are demon(15)

demonstrative Arguments that the B. could not be the Author of those Sermons, whosoever had the confidence to put his Name to them.

I beg your Pardon for giving you this Trouble. But when I read your last Book, and faw what had had been Printed against the Doctrine you maintained, and so strange a Position advanced about the Sense of the Church concerning Lay-Baptism, I could not forbear to examine whether this was the Sense of any other Church, belides that most corrupt one of Rome. And I hoped it might not be unacceptable to you, if I should acquaint you with the Refult of my Enquiries. Which if they may be of any service in this Controversy, I shall think my Pains well bestowed. If not, I trust you will however accept this Letter as a Testimony of my Esteem both of your self, and your useful Labours. And I praise God for raising up fuch of the Laity as your felf, and some others to maintain and defend with Learning and Courage, those Spiritual Rights of the Clergy, which I fear some of our own Order are too ready to oppose. That God will preserve you and yours, and enable

enable you so do yet green Services for his Church, is the hearty Tayer of him who is though unknown, harro and bad reveo! to them.

S 1 R,

wear Pardon for givi Your most, Earthful had while had

and most Humble Servant, tained, and for firance a Polition wifest-ced a sout the Soute et it. Church concurring

Aug. 25-, 1711.

gire this was the Senie or a m

hapen to the med corn prone of Rome. And I hoped it might not be unsecurible to you, at I hould sequality but was a the Refule of my Boquirles. Which lev may be of the delight of the Canreverty, I that think my Pains will bethow as I not limit with will be over accept this Letter as a Tellimony of my Effects ooth of your fell, and your and of Labours. And I praise God for rails in up fuch of the Larry as your felf, and fome others to maintain and defend will Learnme and Courage, thole Spiritual Rights of the Clary, which I fair tome of our own Orler are too ready to oppole. That bas cand you and yours and dis.

